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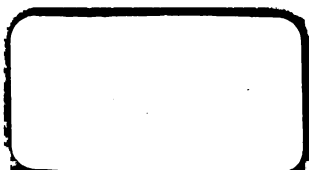
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כבוד יהוה  
**GLORY or GRAVITY**

**ESSENTIAL and MECHANICAL.**

WHEREIN  
**The Objects and Articles of the  
CHRISTIAN FAITH,  
Are EXHIBITED;**

**As they were originally and successively  
Reveal'd,  
HIEROGLYPHICALLY,  
By Representations in FIGURES.**

AND AS  
**WORDS** were adapted to, and **LETTERS**  
revealed to record, the Ideas of those Figures;  
the Words are so explained: and each by the  
other illustrated.

With some Account  
OF  
**The ORIGIN and PRESENT STATE of the  
Doctrine of the ADVERSARY.**

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By *J. H. Hutchinson*

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**VOL. VI.**

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# G L O R Y O R G R A V I T Y.



THE Word כְּבֹד so כְּבֹד and others still behind should have been inserted in *M.*—*sine P.* because a Person who had no Beginning is comprehended under those Names. The Title כְּבֹד is used for the Name of a Person in the Essence. We have shewed that all Ideas of the Essence, and of the Persons in it, or of their Perfections, are taken from Objects material, visible or understood by the Senses; and the Ideas

A 2

of

of the Actions of the Persons, from their Actions. This Idea of Glory or Gravity, is taken from the Light in Irradiation, from the Fire of the Sun to the Circumference; so 'tis used also for one of the Names, the Light, the established Emblem, which emblematically represents that Person. And 'tis also used for a supernatural Appearance, a Representation of that Type in Miniature several Times, if not always, with a personal Similitude, with distinguishing Insignia: And 'tis used in the several Parts of Speech for the Actions of that Person, and for the Actions of the established Emblem. I am to shew or prove what the established Emblem was, and is; what the supernatural Representations were; what was typically predicted or exhibited by them; who was and is that Person; what the Actions of the Person were, and are; what he has done, and does, and what he is to do; what the established Emblem did and does; and I am to shew how exactly the supernatural Emblem exhibited the Person, and how the established Emblem represents that Person, and how its Actions suit the Actions of that Person. And to shew that the  
primary

primary Actions were attributed by the sacred Scriptures, and Believers, by Prediction, and Completion, and what is yet to come, to the Original, that Person. And that the typical Actions were attributed by the Scriptures, and both by Believers and Imaginers to the established Type; and that the Imaginers also attributed to the Type what belonged to the Original; and that what Light was to the Gentiles, Glory was to the People of *Israel*. And that giving Vision is but one Part of the Action of this Type, that it is the Ruler, the chief Agent in every Action in Matter, and that even giving of Vision, and all the rest, are performed by its Irradiation, and consequently by Expansion, and thence by Compression.

*Marius* I. “כבד” its Signification, and that of its Derivatives is, Fatigue, Weariness, a Burden, or what causes Fatigue or Weariness; a Multitude, or the Pain in Child-birth; as a Verb to gravitate, make heavy, to gravitate in the material Sense of the Word, to fatigue, to labour—*Hipbil*, to make or cause to be heavy or gravitate; to load, burden, to harden—to be increased or multiplied; heavy, weighty, ponderous, wealthy, rich, great, manifold, numerous, copious, hard. III. It signifies Glory,

Magnificence, and whatever Words are formed from thence, to become honourable, glorious, famous, noble—to glorify, to honour, Honour, Glory, Majesty. —*Chaldee*, to be heavy, or weighty, or glorious, in Quantity or Quality; in Magnitude or Multitude; in Weight or Number; in Riches, Honour or Glory." *Cocceius*, "כבד Excellency; and, absolutely speaking, the greatest in Degree; which is like a Weight, with which one compared to another preponderates or outweighs him." *Castel*. "כבד heavy, increased in Growth, or Weight, or Hardness, in Number, Riches, Honour or Glory,—it is opposite to קל light, abject, easily thrown aside. S. Contempt." *Job* vi. 3. *It would be heavier than the Sand of the Sea.* Prov. viii. 24. *When there were no Fountains of Waters raised by Compressure.* Ibid. xxvii. 3. *A Stone is heavy, and Sand נסל (Castel. Projection or Depression) depressed; but a Fool's Wrath is heavier than them both.* Nah. iii. 3. *A Weight of Carcases.* 2 Sam. xiv. 26. *It was heavy on him, therefore he polled it.* Psal. xxxviii. 5. *As an heavy כבד Burden, they are too heavy for me.* Isa. xxxii. 2. *The Shadow of a heavy Rock.* Exod. xiv. 25. *They drove them heavily.*



or GRAVITY.

7.

*heavily. Exod. xix. 16. A heavy Cloud upon the Mount. כבוד Glory, Gravity, is put in Opposition to קלל and קלה Male-diction, Levity, Contempt, materially and spiritually. Job. xxxix. 34. I am light, what shall I answer thee? Hof. iv. 7. I will change their Glory (or Gravity) into Ignominy, (or Levity). Hab. ii. 16. Thou art filled with Ignominy (or Levity) for Glory (or Gravity).*

Gravity does not appear to be a Root, or have a separate Idea ; but to imply that the Root of Weight is applied to beneficial Purposes, or to valuable Actions, or Things, so Glory, in the highest Sense, is the Name for that Person, who, as Glory or Light, one of the emblematical Names in a lower material and mechanical Sense, manifestly diffuses Beneficence every way, gives that Life, the Power of Vision, Stability, Strength, Motion, proper Tendency, &c. included under the Word Gravity to Man, and what is for his Support and Benefit to other Things in this System. But as each Agent has a Name expressive of each different Action, so the Name for the Light, as it performs this Action, to give Weight, to press, to make hard, so compress : And as the Compression near the Earth is always weaker on

that Side, to over-press, over-weight, over-balance, and so give Tendency or Motion that Way: As Compression, of which Gravity is the Difference, gives Adhesion to Atoms of Solids, so Solidity, Stability; builds up strong; and all the Conditions which fit them for Use or Benefit, too many to enumerate; so the Glory of Bodies, in opposition to Unstability, the Condition of Water, Fluid; applied in each Sense to Men, Weight, Firmness, Expansion of the Fluids within, so Strength to the Mind, Resolution, and ultimately to God, *Gen. xlix. 4. & al. מַד James i. 8. ἀκατάστατος, inconstant, keep not their Figure, Place, &c. 2 Pet. ii. 14. ἀνεπίστατος, ibid. iii. 16. ἀμαθὴς καὶ ἀστήχυτος, unlearned and unstable.*

As Weight is the Idea of material Power, and as Prevalence, to what weighs against it, is the Superiority of that Power; and as overcoming in Power, in performing Actions of Beneficence, is the Glory of the Agent; so, that which, emblematically in that Sense, prevails is the Glory. Hence he, whom that Emblem represents, and who in that Sense spiritually prevails, is emblematically called the Glory.

The Natural Idea is always to be preserved; as a Verb, it is to compress, and so

## OF GRAVITY.

so to give Adhesion to the Parts compressed, proper for Solids; and as the Excess in Compressure is Gravity, so to give Weight or Tendency to move in that Line, where 'tis least compressed, as an Agent, is the Gravitor; when natural, 'tis that which compresses, and so gives Weight: As a Person, 'tis he that gives Weight; so when 'tis applied from the natural to a spiritual Sense of Actions, or Things, even up to the Highest: Hence an *eternal Weight of Glory*. The Idea is carried to the Weight of Riches, Worth, Merit, and to every thing, even to the Weight of Words, as *WIND* are *statera* Scales by which we weigh Things, so *we* is the *Ears* by which, or the Faculty they give an Idea of, we prove the Ideas in Words, as *Job* xii. 11. *Doth not the Ear try Words*. Of which to the main Point in its Place.

An insuperable Difficulty lies upon a Writer, who begins to explain, or has explained a Number of Things, or Parts in a System, before they are all explained and even published. As all Ideas in Scripture are taken from material Things and applied upwards, one cannot so much as settle an Idea first, where 'tis of an Agent one takes the Idea from, till every Branch  
of

of its Operation upon every Subject in the System is settled. If one be proving one Part, and do not prove the Whole, one is not at Liberty to take in the whole Idea till the Whole be proved. But every one, who perhaps knows not a Tittle of the Matter, will be at Liberty to tell you that you assert Things you have not proved. I am forced to borrow Pieces out of Tracts, wherein I have explained the Operation of the Agents upon distinct Subjects, to explain what I am publishing from Time to Time, to help to compleat the Ideas. And if ever those Tracts I borrow from come to be published, which cannot be done at once, those who make Objections, will then have those Parts of the Idea proved. But, as there is but one Agent in Nature for one Species of Operation, upon every distinct Subject throughout all this System, I take it for granted, that, if I prove that an Agent performs that Species of Action upon any Subject, 'tis Proof that it performs that Species of Action upon every Subject in the Whole. And till they can prove that it is not so, I must proceed in that Manner; and when they please to shew me how I am to trace and deduce such Truths in a more methodical Manner, it will be time enough for me  
to

to answer the Objections, or make Apologies.

As the Light, the material Glory, collects each proper Atom out of infinite Numbers, and impels it from the first Atom to the last, in the natural Body of Man, to its proper Place, fixes it there; and so Atom by Atom, builds up the Man, supports the Parts of the Body, gives it Motion, Strength, &c. and makes it capable of Sensation, and gives it the Means of Sensation and Perception of its self, and other Objects, and the Pleasures which thence arise, of which below: This is to give us an emblematical Evidence that the true Light, the real Gravitator will perform that which has always seemed most difficult to Reasoners; that he will detach the dissolved, diffused Atoms of our Bodies, after they are, as we term it, dead, rotten, &c. and put each in its proper Place, put each Body together again in *Statu quo*; according to this Idea consolidate those for Solids, render those for Fluids fluid, with infinite Improvements, so that they shall endure to all Eternity: This is one of the Attributes of the Glorifier, the Gravitator. Yet this is not the Consummation of the Idea. As the Light, the Gravitator gives every Body here the  
Weight

Weight it has, by which we are enabled to keep our respective Stations, &c. That which is the highest, most beneficial, or which compleats all the rest, is yet behind. As he had Stability, Firmness, Strength; Weight, Resolution, Perseverance, &c. to overcome all Temptations, to perform all the Parts of Righteousness which Mankind should have performed, nay, even to sustain the Vengeance due to all Mankind for Sin; so a Right to transfer what was wanting to those who should be qualified to receive of him; his תְּמִיּוֹת Perfections were to make Over-weight for the Imperfections of all such; though few or none will then find themselves qualified to insist upon the Wish made by *Job xxxi. 6. Let him weigh me in Balances of Justice, that God may know תְּמִיּוֹת my Perfection:* When he was better informed, *Job xxxix. 34. Behold I am light, what shall I answer thee?* Psal. lxii. 10. *The Sons of Men in the Balance are lighter than Vanity.* Dan. v. 27. *Thou art weighed in the Balance, and found wanting.* Yet, let what will be wanting, or whatever be cast into the opposite Scale, the Gravitator has Weight enough to throw in to overweigh, to cast the Scales, for all those who have come into his Terms; and that shall

shall make each of them be accounted worthy to be made like his glorious Body; and he will support and enable them to receive and furnish them with Perception and Pleasure, such as we can have no Ideas of; and he will give and make them capable of receiving a *Weight of Glory* from him to all Eternity. I leave the Case of those who trust to their own Weight, and shall be found too light, for some other to describe.

To put the Construction out of doubt; there are plain Words used in reclaiming this, which determine the Point, *Psal. l. 23. וְכָבֹדָהּ He that sacrificeth תִּתֶּנִּי Confession, יְכַבְּרֵנִי glorifieth me*, (attributes Glory to me). *Marins, וְכָבֹד* "Every Sense of this Word is to sacrifice, slay, by cutting the Throat, or decollating a Sheep or any other Animal, for a Sacrifice or a Feast—Thence the Noun is an Host, Victim, Sacrifice. מִזְבֵּחַ A Sacrificer, an Altar, or that upon which he sacrifices." He who observes the Appointments, sacrifices a Type of me, and confesses, gives me the Glory, the Power of giving Weight to Matter, so of ruling here emblematically, and of giving Weight to him so redeeming, glorifying him hereafter. This was the End of Sacrificing and Confession; and

and this Confession where real, with commemorating the Sacrifice now past, is now the Terms of Salvation. *Marius*, ידָה  
 “ Its Exposition is Projection—I. To cast, project, eject, dart, dart out, to impel or throw Arrows, or Stones. *Piel*, the same. II. Its Signification is Praise, Praise-worthy, or Confession. *Hiphil*, הוֹדָה to confess freely, or acknowledge Benefits received, and to return Thanks for them, and with a grateful Mind praise, laud and magnify God——Thence הוֹדָה Confession, Thanksgiving, Gratitude, Celebration, Praise, an Ode, Oration, Deprecation, and from thence a Sacrifice of Confession. III. Hence comes the Name *Judeus*, Jew——and the proper Name יהודה *Fehudab*, *Judab*, being so called from his Mother's Confession, Thanksgiving, and Celebration of God. *Hithphael*, הִתְהוֹדָה to *Judaize*, to observe the Custom or Rites of the Jews. *Chald. Syr. Arab.* the same. The *Masorites* call the Divine Name אֲדֹנִי read as it is wrote הָי because it is manifest that God is Lord of of all. *Castel*, יָדָה to cast, project——But according to the Law of the Peace-Offerings, *Lev. vii. The Sacrifice of Confession or Thanksgiving was eat the same Day and Night.* See Rabbi *David, &c.*  
*Chald.*



*Chald.* כִּדְּ Confession of a Debt, an Obligation, an Hand-writing by which a Person confesses a Debt. *Sanhedrin* xix. 2. —also a Celebration, an Eucharistic or Thanksgiving Sacrifice. *Lev.* vii. 12. &c. —a formal Confession, viz. of Sins, which the Jews at certain Times are obliged to recite, &c. *Syr. Samar.* the same. *Arab. Ar.* —על ידו "This is done by his" "Help and Assistance."—The Force and Violence of the Wind. *Col.* ii. 11.—The Power of God. *Cocc.*—*Piel.* in the Infinitive Mode, יָדַד to scatter, (project). *Zach.* i. 21. or ii. 4. It answers to יָדַד to ventilate, future. וְיָדַד לַמֵּנוּחַ *Lament.* iii. 53. *They cast* (projected) *a Stone at me.* From this Root is derived יָדַד an Hand. And hence יָדַד in *Hiphil* has its Signification, to be ready at hand, to give Help or Assistance, to be handy, as the Greek *προχειρ* or *προχρη* signifies—(So, 2 Chron. xxx. 8. *Give the Hand to Jehovah*). It is opposed to מָכַס covering. *Psal.* xxxii. 5. *I will confess my Defections to Jehovah, and thou tookest away the Iniquity of my Sin,* Selah. So 1 Kings viii. 33, 35. *And they shall be converted to thee; and confess thy Name;* they shall confess that thou art him *who is*, and shall attribute  
Glory

Glory to thee; and that thou art truly as thou art called in thy Word, a God holy, merciful and just." This sort of Sacrifice is mentioned *Levit. vii. 12. xiii. 29. 2 Chron. xxix. 31.* *And this is the Law of the Sacrifice of Peace-Offering, which he shall offer to Jehovah. If he offer it for חטאת a Confession, then shall he offer upon the Sacrifice of חטאת Confession, unleavened Cakes-mingled with Oil; and unleavened Wafers anointed with Oil; and Cakes mingled with Oil of fine Flower fried. Besides the Cakes, he shall offer upon his Offering leavened Bread, with the Sacrifice of Confession, his Peace-Offerings. And he shall offer one out of the whole Oblation for חומר an Heave-Offering to Jehovah: And it shall be the Priests that sprinkleth the Blood of the Peace-Offering, &c.* So *Baal Jehudah*, mentioned in the second Part *M. P.* p. 147, 'tis likely, was attributing this Power to *Baal*. The Word חומר includes the Actions of the Powers of Light assisted by the Spirit, which form and move every thing in this System. This Manner of their Peace-Offering, when it was to confess, to attribute these Powers of Action, Motion, &c. to that Person in *Jehovah* the Type represents,  
which

which was the very Condition of their Peace, Plenty, &c. was of Bread, Oil, &c. and no doubt such, and in such Manner, as either was from the Fall of Man; or as the Heathens had offered them to the Light. And as the Action of the Power **הרמס** *Hermes*, the Projector, which I have explained, was included manifestly in this; and the Service they had paid to that Power was, as they render it, to heave or project Things, Part of this Offering was to be heaved or projected to that Person to render that Attribute to him: So *Psal.* cxviii. 19. *I will go into them, I will confess to יהי Jah.* *ibid.* cxxxvi. 26. *Confess to the Irradiator (the Light) of the Names; for his Mercy endureth for ever.* *Jer.* xxxiii. 11. *Confess to יהוה Jah of Hosts.* The Names confess this, of which below. From *Leah's* Confession upon the Birth of her fourth and last Son, she called him **יהודה** *Judah*. Thence the Name of that Tribe; under this Name is couched that famous Prophecy, *Gen.* xlix. 8. *Judah, thou whom thy Brethren shall praise (confess) thy Hand in the Neck of thy Enemies; thy Father's Children shall bow down before thee.* Hence *Psal.* cvi. 47. *To confess to the Name of thy Holy One.* *Psal.*

cxxxviii. 1. *To the Beloved. I will confess to thee with my whole Heart; before the Aleim will I sing Praise unto thee. I will worship in the Temple of thy Holy One, and will confess to thy Name, because of thy loving Kindness, חסד (thy Pious One) and thy Truth; because thou hast magnified thy Name, אמרת thy Word above every thing.* Some Bird, which they say is the Stork, is called חסד so made the Emblem of Benevolence, Benignity, of Mercy or Piety; hence all the emblematical Stories told of supporting his Parents, of the Pelican's feeding her Young-ones with her Blood, hold true of the Original. Much Stress seems to be laid upon this Confession; as. 1 Kings viii. 33, 35. 2 Chron. vi. 24, 26. Psal. c. 4. cv. 1. cvi. 47. cxii. 4. cxi. 14. Isa. xxv. 1. of the Name hereafter. Hence Mat. xii. 48. *Who are my Brethren?—50, Whosoever shall do the Will of my Father which is in Heaven.* The Jews, in the lxx. have, instead of Irradiation of Light, only given that to *Jehovah*, which was due to the Man, predicted under the Word *יהוה* as 2 Sam. xxii. 4. *מחלל אקרא* I will call upon the Irradiator, *Jehovah*, so shall I be saved from mine Enemies.

And

And lower down in that State this Word became the common Name of the Race of *Abraham*, who left his Country upon this Confession, and of their Religion, and of the Land, *Gen. xxix. 35.* Now אודה *will I confess to Jehovah.* What had she to confess? Nothing but that that Name *Jehovah* was Creator, Former and Master of these Powers which formed and brought forth the Child; and that he was hereafter to reform us, make us Weight, &c. as above. This was the Distinction between the Jews and all the Nations upon the Earth, this was to *Judaize*; from this Root all sorts of Praise or Acknowledgments of his Power in this System arose; and the Word to impel, to move, to project, is used for them all in common; and from this Idea all the Operations in the spiritual System are taken.

As כבד the Gravitator is applied to the Light, so is פלא *the Wonderful*, a great Action performed by an invisible Agent, so used for many of the great Miracles; and the Names are said emblematically to confess the Agent. The Person and the Type, *Job xxxvii. 3. He directeth it under the whole Heaven, and his Light is upon the Wings of the Earth. After it a*

*Voice roareth: He thunders with the Voice of his Excellency.—The Irradiator (Light) thunders with his Voice, wonderful Things does he do, great beyond Knowledge—ver. 14. Hearken unto this, O Job; stand still, and consider the wonderful Agents of the Irradiator. Didst thou know how he on whom the Curse is, gave them Power, and his Cloud (the Spirit) made the Light to shine? Dost thou understand the forming of the Grains, the wondrous Works of him who is perfect in Knowledge?—Canst thou, like him, give an expansive Power to *Æthers*, strong as a molten Looking-Glass? Psal. lxxxix. 6. And the Names shall confess thy פלא wonderful Power, Jehovah. So Isa. ix. 6. the Child Christ is called פלא Wonderful, one possessed of the great and invisible Power. And as it was predicted, that he and his Followers should work Miracles, and that the miraculous Gifts of the Spirit should be poured forth upon them, to enable them to publish the Gospel, to discern the Minds of Men, to speak Languages they had not learned, to understand the *Hebrew Scriptures*, to record the *New Testament*, to prophesy, &c. so it was predicted when all these miraculous Powers and Actions should*

should cease, viz. when the Jewish State should cease, their Metropolis and Temple should be destroyed; and that People partly destroyed, and partly dispersed in the strongest manner, that any Passage in Scripture can be worded, *Dan. xii. 5. Then I Daniel looked, and behold there stood other two, the one on this Side of the Bank of the River, and the other on that Side of the Bank of the River. And one said to the Man cloathed in Linnen, which was over the Waters of the River, How long shall it be to the End* *וְעוֹלָמוֹת* *of Wonders. And I heard the Person who was cloathed in Linnen, (which was the Habit of an Intercessor) who was over the Waters of the River, and he lifted up his right Hand, and his left Hand to the Names, and swore by him that liveth for ever, that it shall be for a Time, Times, and an half, and when he shall have finished the Scattering the Power of the holy People, all these Things shall be finished.* The wonderful Actions in the Emblems continue; but all those who pretend now to supernatural Powers are Liars, Impostors, and Blasphemers. To return; as Light moving and acting, in that manner we call Lightning, is here reckoned one of the wonderful Actions; and was

the visible Emblem of Christ, so called the Glory, as in the *New Testament*, *Mat.* xxiv. 27. *For as the Lightning cometh out of the East, and shineth even to the West, so shall also the Coming of the Son of Man be.* *Ibid.* xxviii. 2. *For the Angel (Agent) of the Lord descended from Heaven — his Countenance was like Lightning, and his Raiment as white as Snow.* And as Light is the invisible and wonderful Agent which demonstrates the Glory of him it represents most, and so by Eminence is called the Glory, as in its Actions of Gravity consolidating the Parts of Bodies, and all its other Offices; though 'tis out of my Way, I cannot forbear asking a Question: Are the Actions and Effects of Lightning, such as breaking Holes through the strongest Walls at Distances, one after another, melting Metals instantaneously, &c. nay, its Effects in *Ætna*, &c. by Earthquakes, &c. from that Force of the Pressure of the Atmosphere, which they pretend to have ascertained? We shall consider a few of its other *wonderful Actions* in the latter Part of this.

Besides the Representation in Miniature of the Crown or Glory, or Light in Irradiation, which God was pleased upon  
special



special Occasions to exhibit or shew to the People, of which hereafter; the Heathens, 'tis like, had made some inward Part of a Beast the Emblem of this, which is rendered, *Marius*, כֶּבֶד "An heavy, weighty Member, viz. the Liver. *Castel*, The Liver, the heaviest of all the Bowels. *Chald.* It is a general Name of that upon which Life depends. *Erchin*, c. v. 2." And the Heathens searched in this for something, which they thought Discoveries of Things to come might be made from, as they had thought they might be from what with them it represented, as *Ezek.* xxi. 21. *And he looked into the Liver.* They have not made it clear which Member this was. *Castel*, *Arab.*—"The Center of Heaven—the Heart—the Middle and Height of Heaven. And the Middle and Handle of a Bow, and the Part from whence the Arrow is shot out." But, allowing it to be the Liver, the Jews were ordered to sacrifice something which was against it, or upon it, יִתְּרָת *Marius*, "Excellency—a Nerve—the Pancreas, a Fibre." *Castel*, The Diaphragm. See *Fuller's Miscellanies*. Ver. 24. *Above the Liver.* *Exod.* xxix. 13. *And thou shalt take all the Fat that covereth the Inwards, and the Caul above the Liver*

(*Marg. It seemeth by Anatomy and the Hebrew Doctors to be the Midrif*) (but I think מִדְרִיף expresses *Redundance*, and that it is the Gall, because that Juice has the Effect aimed at here) *that is above the Liver and the two Kidneys, and the Fat that is upon them, and burn them upon the Altar.* It appears every particular Creature, sacrificed emblematically, expressed its Design by its Name, *inter al.* the several Parts of the Creature, so the Redundancy of the Liver, with the Reins and the Fat, so in other Repetitions, with or without such other Parts of the Body as had been made Emblems, according to the Species of the Sacrifice, as *Exod. xxix. 13, 14. Sin Offering, v. 22, 24. Levit. viii. Of Consecration, Wave Offering. Levit. iii. 11, 16. The Food of the Offering made by Fire. Levit. xxiii. 19. Peace Offering, Ibid. 7. &c. Trespass Offering.*

I need not produce the Evidence that a Pattern was shewed by God to *Moses* in the Mount, and by *Moses* to the Workmen of the Tabernacle, to form the Types, the Representations in it called, *Heb. ix. 23. the Patterns of Things in the Heavens*: Nor that a Plan was given to *David*, and by him to *Solomon*, for the Temple, though this was represented upon  
many

many Things in each. This has a higher Origin, *Psal. cxlii. 4. Jehovah is high above all Nations, and his Glory by in the Names; ibid. xix. 1. וְשֵׁמִים אֵל מִסְפָּרִים כְּבֹד אֵל* the Names declare (are the Writers or Writings of) the Glory of the Irradiator of Light, and the Firmament sheweth his Handywork. 4. In them hath he set a Tabernacle for the Light of the Sun, which is as a Bridegroom coming out of his Chamber, and rejoiceth as a strong Man to run a Race; his going forth is from the End of the Names, and his Circuits unto the Ends of them, and there is nothing hid from the Heat thereof. I hope this Text, and *Isa. lxxv. 17. וְשֵׁמִים אֵל* will determine my plural Construction Names. I shall defer the farther Explanation of this Emblem to the latter Part, where it will be treated of under the Sense of the Gravitator, that the Description of its Actions may appear together.

I shall mention the supernatural Representation of this, emblematically in Minature, as *Exod. xxiv. 16. And the Glory of Jehovah abode upon Mount Sinai, and the Cloud covered it six Days, and he called unto Moses, on the seventh Day, out of the midst of the Cloud. And the*  
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*Appearance of the Glory of Jehovah was like devouring Fire.* I shall defer the rest to its Place below.

Glory placed emblematically upon a Head is called a Crown, so upon the Head of the High Priest, *Exod. xxviii. 2. Thou shalt make holy Garments for Aaron thy Brother, for Glory and for Beauty.* And after enumerating the Vestments, *&c. v. 40. for Glory and for Beauty.* So upon the Person he represented; of which, and many more hereafter. *Psal. viii. 6. And wilt crown him with Glory and הדר Honour.* So upon the several Things crown'd in the Tabernacle and Temple; as *Exod. xxv. 11. the Ark and the Propitiatory Seat, &c.* supernaturally, as upon the Visage of *Moses*, that which represented the Gift of Tongues upon the Heads of the Apostles. So Kings, as they are supposed to be Viceroys of Christ, are crown'd; and in their Crowns are the Leaves of Oak as an Emblem of the Covenant. And, in Painting, Glory is the immediate Mark to represent Divinity, the second Person in Christ, or the Glory in the second Person resting upon a Man. An Emblem too often used or abused, by affixing it to the Heads of those who have no Right to it, and so is wilfully mistaken. In *Hebrew* there

there are Words which come near this, as *Prov. iv. 9.* עֹרֶת הַפָּאֶדֶת *a Crown of Glory*, in other Languages expressly as *1 Pet. v. 4.* τὸν ἀμγραντινον τῆς δόξης ἑξίφανον, *A Crown of Glory that fadeth not away.*

We can know nothing of what was covenanted by the *Aleim* before this System was created, but what they have revealed in Scripture; and though 'tis said the *Aleim Jehovah* created and formed this System, and Man, yet 'tis also said that the second Person created them; and as it appears that he took upon him the Work of Glory, (if Man fell, to redeem him) it may be in a more particular Case said; that all Things were created by him, and for him. And 'tis also in a particular Case said that he has the Administration in this System. And absolutely, *Isa. xliii. 7.* that Man was created for his Glory. And, as what he undertook was sure to be accomplished, he had the Glory of doing this Work from the making of that Covenant, *John xvii. 5.* *And now, O Father, glorify me with thy own self, with the Glory which I had with thee before the World was.*

I have shewed that the manner of the ordinary Administration in this System is  
by

by the Irradiation of the spiritual Power, and by the Irradiation of this material Fluid chiefly by that of Light; so say the apostate *Jews*, *Buxt. Chald.* p. 2007 קוק —“From the Dispersion of the Rays of the superior and inferior Kingdom *Zohar*, in *Gen.* xxxviii. 2. *Postellus* renders it in Strength, קוֹחַ Projection of the Rays of the Sun, *i. e.* Radiation, Splendour of the Sun.” In the *Treatise of Power* I have mentioned the Chief, or what is strictly Irradiation, *Hallelujah*, which is only irradiating Light, which has the personal Rule here, but perhaps was meant in the highest Sense, so ofteneft repeated, till I was ready to shew how, and what Glory was, and to shew the Irradiation of the other two, I could not till then fix it to the second Person: The Irradiation expressed by the Word הִלֵּל exhibits this Person: And the Emblem, the irradiating Light, is also the Emblem of Glory, and the lxx. have rendered *Hallelujah*, δόξα *Glory*, *Psal.* ciii. 36. cv. 47. cxlvii. 9. cxlix. 9. cl. 5. and תְּהִלָּה *Exod.* xv. 11. *Isa.* lxi. 3. so *Psal.* lvi. 5. *In the Aleim I will ascribe Irradiation of the Light to his Word*, (of which Word below) *Psal.* cv. 3. *Ascribe ye Irradiation in the Name of his Holy One*, *Psal.* lxvi. 2. *Sing forth the*

*the Glory of his Name: Ascribe the Glory to his Irradiation.* Psal. cxlviii. 4. *Render to him the Irradiation of Light, ye Names of the Names.* So Isa. vii. 14. he was called by the Direction of the Holy Ghost *ענוא* *the Irradiator with us.* As all others were, this was misapplied by the Heathens to one of the Names, Jer. xlix. 4. l. 38.

Great Disputes have been about the Name of one who was to succeed the Race of the *Jewish* Kings, or Rulers in that State, Gen. xlix. 10. *שילה* *Shiloh*, afterwards the Name of the Place where the Ark and Cherubim first stood in *Canaan*. It had been called *שלו* and *שלה* and was the same, or near *Bethel*. But the Tabernacle, with the Emblems, was called *שילה* from the Person represented there, as it was frequently called the Glory or Place of Glory. And often by another of his Names, also represented there, of which below. The Word is compounded of *ש* *who*, the *Jod* as a Sign in lieu of *ה*; so *לה* from *לה* or doubled *להלה* to irradiate. So he who has or will irradiate, or will be irradiated, compound as *שלהב-שדי* &c. I find myself justified in this from *Gasetius*, who in his Lexicon, from two Words of the Root *לה* or *להל* where the

ה is changed in the first for the Sign of the Tense, and in the second for the Sign of a Noun, *Gen. xlvii. 13. תלה Prov. xxvi. 18. מתלהלה*, and others have made the Root לה retaining the Signification in the latter to be made, because to irradiate Light, is the Idea of the second Person in the Essence. But the Man who pretends to that is mad. As in the Text; *As a Madman who casteth Firebrands, (Flames or Sparks) Arrows and Death—and saith, am not I in sport.* And they have been superlatively mad who have attributed that Power to Orbs, Stones, &c. The same Manner of Termination is used in הלך &c. But as that Idea was too gross even for one leavened with the Doctrine of the *Rabbies*; and though the first is evidently to be distracted, as they had construed it to Labour, he has attempted to prove its Relation to the Root לאה to labour, to be fatigued; but that will not do; the א in לאה is always radical, so it must stand till—*He who irradiates, The Light come: So Ezek. xxi. 25. And thou profane wicked Prince of Israel, whose Day is come, when Iniquity shall have an End. Thus saith Adonai Jchovah, remove the Diadem, and take off the Crown: This shall not be the same, exalt him that is low, and*



*and abase him that is high. I will overturn, overturn, overturn it, (perverted, perverted, perverted, will I make it) and it shall be no more, until he come whose Right it is, and I will give it him: Hof. xii. 1. And Judah yet reigns with the Irradiator, and with the Holy Ones is faithful.*

We can give no Idea of the original Name, Glory or Gravity, but by the Type, in a material and mechanical Sense. He by the Motions, Actions, or Effects of the Light, in this Sense the Gravitator, in this Machine the Names, performs every thing in the support of this material System, in moving the Orbs, in circulating Water, in the Production of Vegetables from Seeds, and Animals from Eggs, &c. so Light is the Glory of the Names, and the Subject, the Object of Man's Admiration. Which Irradiation is expressed by several of its most visible or sensible Effects upon other passive Matter in general; upon Solids, by their being formed and kept solid; upon Fluids, by being compressed, upon both, by giving a Tendency or Gravitation towards the Orb of the Earth, or impressing Weight upon every Atom of them; and in their being moved (where not obstructed) by the Com-

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pressure

pressure or Impulse of Light, assisted by the Spirit; and therefore the Word כבד is often and more properly translated *Gravity*, or *Gravitor*, of which together in the latter Part.

Irradiation in general is expressed by the Word נפץ, not only for this Irradiation of Light outward, but also for that of the Spirit inward, and for the supernatural Representations, but in spiritual Administration. *Job iii. 4. Nor let the Light shine upon it. Ibid. xxxvii. 15. And his Cloud cause the Light to shine. Ibid. x. 22. And Irradiation like that of con-creted Grains (Spirit). Deut. xxxiii. 2. Jehovah—irradiated from Mount Paran. Psal. l. 2. Out of Sion the Perfection of Beauty, hath the Aleim irradiated. Ibid. lxxx. 2. Thou that dwellest in the Cherubim, irradiate. Job. x. 3. And irradiate upon the Counsel of the Wicked. Pl. xciv. 1. הוֹרֵא Irradiator of Revenges, Jehovah, Irradiator of Revenges shine forth; lift up thyself thou Judge of the Earth. This is also ascribed to the Names the false Aleim, Ezek. xxviii. 7, 17.*

In relation to the extraordinary Work of the Redemption of Man, the Glory in a mixed Sense, spiritually and corporeally, by voluntary Covenant, was

like the Light, to be sent forth and diffuse itself. The second Person under the typical Names of Irradiator, The Glory, That Person in *Jehovah* was to be united with Man, that he might be able, in this Part, to diffuse himself in Beneficence to Men; that that Person might be able to perform perfect Righteousness for all Mankind; to suffer the Wrath of the Father, satisfy Justice, and atone for the Sins of all Mankind. And, in despite of the Subtilty, Envy and Malice of Satan in seducing Man, should defeat, overcome, and so justly sentence him to everlasting Torment, and redeem Man; and thereby reclaim such, as would believe, to love the *Aleim*, and to be fit to be beloved by them; to conquer Death, to take Possession; and finally put them into the State which was intended for Man.

As the Power of Irradiation, though in the whole fluid Substance the Emblem is, as one may say, in Action mechanically divided, one Part to the Fire, one to the Light, and one to the Spirit; so that Power, in the Essence it represents, is, as one may say, by the Covenant oeconomically divided to the Father to punish Sinners, to take Vengeance of them in Christ; to the Light the Son to rule the

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Church, to redeem and give new Life to Men; to the Holy Ghost to lead, or drive, to comfort and sanctify them, to inspire the Prophets to reveal Things past, and to come, to write, so record the Scriptures; and whatever else is ascribed to each Person in Scripture. And I shall shew, under other Words, in the typical Actions, that each Person acted his Part in the Irradiation; and that the Person represented by the Irradiation of Light was the Glory, when I come to explain them below.

As this glorious Action of redeeming Man was not in the Power of any other Being; as this was the Action by which the Wisdom, Power, Goodness, &c. of the *Aleim* towards Men appeared to his intelligent Creatures, Angels and Men (if I might be permitted to judge) more than in creating this System and Man, and which was expected to produce Admiration, Love, &c. in Men; and with relation to the two Parts, the Types, and the Completion, 2 Cor. iii. 9. *For if the Ministration of Condemnation be Glory, much more doth the Ministration of Righteousness exceed in Glory*; if there had been no Opposers, this Act, in the common Acceptation of the Word, might have been called their Glory, and he that

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performed in the Glory. But in a stronger Sense; after the Devil, that Hierarchy of fallen Angels, in Envy to the Man who was to have that Glory, had made *Aleim* of the Names, ascribed the Gift of such Powers to them, as would have secured Man from falling, and tempted *Eve* to acknowledge the Power of giving such Gifts to them, and thereby separated Man from the true *Aleim*, made him subject to Death, &c; and after, upon this Scheme, the Heathens universally made the Names *Aleim*, ascribed all the material Actions in the Names to them, and imagined that there was Power in them to redeem Men, and make them happy hereafter; so made the Names Usurpers of the sole Prerogative of the Glory of *Jehovah Aleim*, and their Rivals; possessed them of the only Tribute *Jehovah* requires of his Creatures, and of that which only can qualify the Creatures for future Happiness; as the Contest between the Jews and Heathens was, who or what were the *Aleim*, who had covenanted and sworn to deliver them here, and to redeem them for hereafter, the Name or Attribute of this Person and this Power in the Name, is in infinite Numbers of Places reclaimed; under קדש Gen. i. 8. *The Aleim called the Expansion the*  
C 2 *Names.*

*Names.* Job xxxvii. 18. *Canst thou like him give an expansive Power to the Æthers, (Strugglers) which are strong as molten Glass.* Psal. cl. 1. *Ascribe Irradiation of the Light to him in the Expansion of his Strength.* Deut. xxxiii. 26. *There is none like the Irradiator of Jesurum, who drives the Names to thy Assistance, and in his Magnificence the Æthers.* Psal. lxviii. 35. *Ascribe Strength to the Aleim in Israel: It is his Height and his Strength in the Æthers.* lxxxix. 7. *What in the Æther can be compared to Jehovah? & al.* Prov. viii. 18. *Riches and Glory are with me.* Josh. vii. 19. *Give, I pray thee, Glory to Jehovah the Aleim of Israel, and make Confession unto him.* 1 Chron. xvi. 28. *Give unto Jehovah Glory and Strength, give unto Jehovah the Glory his Name.* Psal. xxix. 1. *Ascribe to Jehovah the Sons of אֱלִים (the two Agents that irradiate) ascribe unto Jehovah Glory and Strength; give unto Jehovah the Glory of his Name.* Psal. lvii. 9. *Awake my Glory, awake Lute and Harp; I myself will awake early; I will confess to thee, O Lord, among the Nations, that thy Mercy is great unto (as) the Names, and thy Truth unto (or, as) the Æthers. Exalt thyself*

*self O Alcim above the Names, let thy Glory be above all the Earth. Psal. lxvi. 2. Sing forth the Honour of his Name, make his Praise, his Irradiation glorious. Psal. lxxii. 19. And blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory, Amen and Amen. Psal. cxvi. 6. Honour and Majesty are before him, Strength and Beauty are in his Sanctuary: Give unto Jehovah, O ye Kindreds of the People, give unto Jehovah Glory and Strength. Give unto Jehovah Glory his Name, bring an Offering, &c. ibid. lxxxvi. 9. And shall glorify thy Name. Ver. 12. And I will glorify thy Name for evermore. Jer. xiii. 16. Ascribe Glory to Jehovah your Alcim, before, &c. Isa. xlii. 8. I Jehovah, he my Name, my Glory will I not give to another, so my Irradiation to graven Images. ibid. xlviii. 11. For my own sake, even for my own sake, will I do it, for how should he be polluted, and I will not give my Glory to another. ibid. xliii. 7. Even every one that is called by my Name. For I have created him for my Glory, I have formed him, yea I have made him.*

Upon any great Occasion or Manifestation, whenever these Powers or Actions,

or the Property of them, especially the Delivery of the Believers here, or the Redemption of them then afterwards, and for hereafter, were necessary to be asserted, or were called in question; as upon the Fall of Man, when Promises were made of *Christ*, and Redemption by him, to *Abraham* and his Adherents, as we suppose, under Persecution in *Mesopotamia*; when the Jews were to be delivered from the *Egyptians*; when the Terms of Redemption were renewed to the Jews; when the new Tabernacle by Appointment was set up; when the Jews were to be miraculously supported with Food and Water in the Wilderness; when they had finished the first Temple; when they were in the *Babylonish* Captivity; upon the Birth of *Christ*; upon his Transfiguration; upon the Descent of the Holy Ghost; upon the Conversion of St. *Paul*: Besides other Miracles, this Glory, was supernaturally exhibited in Miniature, emblematically by an Irradiation of Light, sometimes in a Cloud, sometimes without in the Air; and, that it might be distinguished from the Light of the Sun, and that its Figure and Motion might be more perspicuous, its Rays are said to be near the Colour, and its Motion quick like Fire. Indeed  
 Light



Light together (without the Mixture of Spirit, as it is in every Part of this System, except behind the Orbs) could not appear otherwise but like Fire. And that it shone or sent forth a Brightness, a Splendor of lesser degree, visibly distinguishable, and often mentioned; and 'tis several times expressed, that the Figure of this Person was in this Light, and perhaps it was at other times included in the Appearance, under the Term Glory, without Description. And this Splendor was afterwards visible in the Person, the Glory represented. This has been partly shewed in my Essay to the *New History* of the Bible, as far as the Translation in use would carry it, and in my other Writings occasionally; but being now my Subject, I must explain it more particularly.

Though all Places, Things, and Beings, are always in the Presence of that Person who could redeem Man, and continually subject to the Irradiation of his Power; yet this Emblem represented, as one must express it, that his Eyes were immediately fixed upon that Place; that he saw their Mistrust of his Power, or what else occasioned it. This shewed that his irradiating Power acted then and there, and consequently that it was able to act in any

Crown of Glory placed upon that Ledge ; so the כפר stood upon the top of the Ark, within the Crown ; so the Irradiation, supernaturally, was from the כפר, or from him upon it : so upon the Chariot, which represents the Administration ; so under the Feet of the Figure of the Man, about his Head, of which below. So this Person says, *Exod.* xxv. 20, 22. That he would there meet *Moses* and give Directions ; so *ib.* xxix. 42. *And I will meet there the children of Israel, and be sanctified in my Glory* (or me the Glory) *Numb.* vii. 8, 9. That he spoke to *Moses* from thence : So *Levit.* xvi. 2. — *Speak unto Aaron thy Brother, that he come not at all times into the holy place within the Veil, before the Mercy-Seat, which is upon the Ark, that he die not : for I* (the Light, the Glory) *will appear in the Cloud upon the Mercy-Seat.*

The Jews say, *Schind. Lex*, p. 830. “ By the Presence of God is meant the Glory of God which appeared in the Holy of Holies between the Cherubim, of which at the End of the Gemara, ch. i, &c. *Boderian's Syro-Chald. Lex.* כבוד in the Hebrew is to Honour, Glorify, *Lev.* x. *Psal.* xlix. whence כבוד Glory, by which Name, in their Mysterious Books, they mean

mean the Divine Presence or Shechinah." The Apostate Jews have impos'd upon themselves and us, by concealing the design of the Cherubim, in changing the distinguishing Epithets of Name, Glory, &c. with *Jehovah* for *Shecinah*, and making this Emblem of the second Person, the Name *Jehovah*, the Glory *Jehovah*, &c. the only Person which existed or dwelt there; and insinuating from thence, that there was no more Persons but one in the Essence existing. I shall shew them, that there was three Persons dwelt there emblematically with the Emblem of Man, which was to be taken into the Essence. So *Buxt. Chald. Lex.* 2398. " They had five things in the first, which they wanted in the second Temple; the Ark, the Mercy-Seat, and Cherubim were the first thing: the Divine Majesty the second thing: the Holy Spirit, which is Prophecy, the third thing: the *Urim and Thummim*, the fourth thing; Fire from heaven the fifth thing." And they say this Glory always dwell'd upon the כפר. 'Tis certain it was present there upon occasion, perhaps sometimes in a Cloud. This Glory was also with the Cherubim, when they were supernaturally exhibited abroad, because they then had no Temple there: so they are called *Heb.*  
ix.

ix. 5. *The Cherubims of Glory, Ezek. i. 1. The Names were opened, and I saw Visions, the Alcim. 4. And I looked, and behold a Whirlwind came out of the North, a great Cloud, and a Fire unfolding itself, and out of the midst thereof, as the Colour of Amber, out of the midst of the Fire. Also out of the midst thereof, the likeness of four living Creatures. And this their appearance, and the Similitude of Adam to them. And every one had four faces. 10. And for the likeness of their faces, they four had the faces of a Man, and the faces of a Lion on the right side, and they four had the faces of an Ox on the left side: They four also had the faces of an Eagle. 22. And the likeness of the Firmament (Expansion) upon the heads of the living Creature, as the Eye (or sparkling) of the terrible מַרְקָח, stretch'd forth over their heads above. 26. And above the Firmament (Expansion) that was over their heads, was the likeness of a Throne, as the appearance of a Sapphire-stone; and upon the likeness of the Throne, was the likeness of the appearance of Adam (a Man) above upon it. And I saw as the Eye (or sparkling) of מַרְקָח, as the appearance of Fire round about within it: from the ap-*

appearance of his Loins even upward, and from the appearance of his Loins even downward, I saw as it were the appearance of Fire, and it had Brightness round about. As the appearance of the Bow, that is in the Cloud in the Day of Rain, so was the appearance of the Brightness round about. This was the appearance of the likeness of the Glory Jehovah: And when I saw it, I fell upon my face, and I heard a voice of one that spake, Ib. viii. 2. Then I beheld, and lo, a likeness as the appearance of Fire; from the appearance of his Loins, even downwards, Fire: And from his Loins, even upward, as the appearance of Brightness (Splendor) as the Colour of Amber; and he put forth the form of a hand,—and the Spirit lift me up,—and brought me in the Vision of the Aleim to Jerusalem, to the Door of the Inner Gate that looketh towards the North—And behold the Glory of the Aleim of Israel was there, according to the Vision that I saw in the Plain. Ib. ix. 3. And the Glory of the Aleim of Israel was gone up, from the Cherub whereon he was, to the Threshold of the House, and he call'd to the Man,—and Jehovah said unto him, —ib. x. i. Then I looked, and behold, in  
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*the Firmament that was above the head of the Cherubims, there appear'd over them as it were a Sapphire-stone, as the appearance of the likeness of a Throne: and he spake unto the Man. 4. Then the Glory Jehovah went up from the Cherub, &c. 18. Then the Glory Jehovah departed from off the Threshold of the House, and stood over the Cherubim.—And the Cherubim—went—and stood at the Door of the East Gate of the House of Jehovah, and the Glory of the Aleim of Israel was over them above. This is the living Creature that I saw תחת subter, vice, instead of [a substitute of] the Aleim of Israel, by the River of Chebar, and I knew that they were the Cherubims. Every one had four faces, &c. ib. xi. 22, 23. So Eccles. xlix. 8. It was Ezekiel who saw the glorious Vision, which was shew'd him upon the Chariot of the Cherubims. From this appearance of Man upon the Throne, and Dan. vii. 9. and Texts in other parts to this purpose, the ignorant Jews took their Notion of a temporal King and Kingdom. So first of Images, Buxt. Chald. 879. R. Moses Ben-Majemon. in his commentaries upon Misnayoth, in Avoda sacra, cap. 3.—soli (that is to the Shemosh the Light) “ the figure*

figure of a king, wearing a Crown, and sitting on a Globe." This was their **שם** Name, with the *Insignia* of Rule, they set up upon the Tower of *Babel*; and hence their Chariots for the *Shemosh*, 2 *Reg.* xxiii. 11, &c. But to return to the Cloud, the Tabernacle, and Temple. The Tabernacle was call'd, *Psal.* xxvi. 8. *The Place of the Tabernacle of his Glory.* *Psal.* xxix. 9. *In his Temple, he is described all over Glory.* *Psal.* lxiii. 1. *My Soul thirsteth—to see thy power and thy Glory, so as I have seen thee in the Sanctuary.* *Psal.* cl. 1. *Hallelujah, ascribe Irradiation, to הוה the Irradiator in his Sanctuary.* Hence 1 *Sam.* iv. 21. When the Ark, &c. were taken, *Eli's* Daughter names her Son *Icabod*, because the Glory was departed from *Israel*. But, as the Glory went not with it, when that is spoken of, the Word **כבוד** is used, *Psal.* lxxviii. 61. *And delivered his Strength into Captivity, and his Beauty into the Enemies Hand.* Hence this **כבוד** is called, *Jer.* xiv. 21. xvii. 12. *the Throne of Glory*; and he who sat there was called, *Psal.* xxiv. 7. *the King Glory.* The Name which sat there was called, *Nehem.* ix. 5. *Psal.* lxxii. 19. *the Name Glory.* 1 *Chron.* xiii. 6.—  
*That dwelleth in the Cherubim where the Name*

*Name is invoked.* So 2 Sam. vi. 1. 2 Chron. xx. 9. *For thy Name is in this House.* He is call'd, Psal. lxxix. 9. דבר *the Word* (another personal Name) *of the Glory of thy Name*, which as an emblematical Name of a Person, comprehended not only the Person, but all the Manifestation in Actions, Effects, and Consequences. They attributed to him the Power of seeing and controuling. Isa. iii. 8. *The Eyes of thy Glory.* Psal. xxix. 3. אֵל *the Irradiator of Glory thundereth.* Job xxxvii. 5. *The Irradiator thundereth with his Voice; He doth wonderful Things.* Psal. xciv. 1. They supposed the Glory could irradiate from that Place, and exercise that Power in any Place, as above cited, Psal. lxxx. 2. *Thou that dwellest in the Cherubim irradiate.* ibid. xcix. 1. *He dwelleth in the Cherubim, let the Earth decline.* ibid. l. 2. *Out of Sion the Perfection of Beauty, the Aleim have irradiated.*

As this is the most glorious Subject that ever Man as Man writ upon; as it leads me to the most glorious, most desirable Discovery, or Recovery of what has been designedly concealed by our Enemies, that ever Man made; as it brings the first or eldest Action that ever was revealed to Man, and the only Secret which he is concerned to



to know, hieroglyphically to Sense; that which was to keep the very Way to the Tree of Life, the Evidence of the Foundation of the Christian System; of the Trinity; of making the Covenant for the Redemption of Men; of taking the Man into the Essence; of the commemorating of the Covenant; and typically of the Manner of performing it; of exhibiting it above as a Propitiation for Men, which seems to have been reserved to a very proper Time. I must make a short Digression, and shew the Doctrine of the Times, and from what Authority those who propagate it have taken it; that those, who are not yet determined, may see the Evidence and the Prospect on each side, before they make their Choice. I ought to make Apologies for treating so sublime and so extensive a Subject, in so concise a manner; but many Reasons force me to let it go so.

I have laboured to shew the Perfection of the *Hebrew* Scriptures; I have shewed the State of Man before and after the Fall; I have proved a Trinity of Persons in the Essence; I have shewed the Object which the Jews worshipped, and that which the Gentiles worshipped, and many of the Rites and Ceremonies performed by each; their Philosophy in gross; and many other Things of Antiquity, which I thought were

necessary to be known. But many who think themselves secure, seem to think these Matters of Speculation, and that nothing is of any Moment, or worth reading, unless you tell them the Design of the Discoveries, and why it concerns them to know such Things. I am now coming to the main Point, to shew what Benefit Believers are to have from the *Aleim*; so must state the Case, or recapitulate it in a few short Hints. How these Things were understood, and how they are misunderstood now, shew the Authors of such Mistakes, and the Consequences.

Man was created a free Agent, enabled to be directed by the *Aleim*, but liable to be tempted, to follow the Imaginations of other Beings, or of himself, and so to aim at Self-sufficiency or Independency.

I have shewed that the first Institution was to avoid eating of the forbidden Fruit; believe, eat of the Tree of Lives, and be translated to Happiness.

I have shewed that he was tempted, forfeited that Happiness, became mortal, a Criminal, and miserable.

The second Institution was believe, love the *Aleim*, and those who love them, represent the Manner and the Means of  
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Salvation typically till it come, and be saved.

I have shewed that Believers, and the Jews, exhibited these Types, in hopes of Salvation from the true *Aleim*; and the Heathens did the same, in hopes of Happiness from the Shadows, the Names.

I have, in many Places, proved that all the Ancients, after the Fall, expected to be saved by Sacrifice, and that they thought the Brutes not sufficient: But the Jews expected an higher Sacrifice, and the Gentiles frequently, in their greatest Straits, offered human Sacrifice, nay even their First-born.

I have shewed that both Sides, all Mankind, believed that the same material Agents did every thing in this material System; the Believers and Jews, by God's Creation, Formation and Appointment; the Heathens so, at first, and afterwards mistook them for *Aleim*.

I have also shewed that, after the Confusion of Tongues, the Heathens preserved little Knowledge of their Gods, or of their Services, and the Poets, &c. by their allegorizing, destroyed most of that little they had preserved.

In this State of Confusion, the Philosophers found that the Air was no God;

knew nothing of any other ; found that this System was inanimate, and concluded there must be some Mechanism, Property, or Fate, that governed it : Others, ignorant of any Rules or Duties, began to set up Morality, and, with what they called Reasoning, demonstrated that they knew no other ; and so, that there was no other certain Way of attaining Happiness. This is the greatest Temptation that can be offered to Man ; and, in another Shape, was what the Devil first put upon Man, when Man had it in his Power, by observing the Institution, to have made himself happy, *viz.* not to depend upon that, but to make himself happy by his own Means, or his own Way, which put it out of his Power : Yet such is the Vanity of Man, in the Condition that put him, that whoever proposes any thing of this kind, will always be heard with Applause.

I have shewed that after the Jews, by being in Captivity, had lost their Language, and the Knowledge contained in the Scriptures, they imagined that their Deliverer was to be not a Sufferer, but a great Prince ; so that the Types which represented him were Originals, and were to deliver, redeem them from Sin.

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The Sum of their Institution was, that they should have no other *Aleim*; no Hope of delivering themselves from Sin, but by the Name *Jehovah*: So whoever set up either the Types, or their own Righteousness, or any other Means than such as *Jehovah* appointed and accepted, made these Means *Aleim*.

The *Pharisees*, towards the End of their State, had placed their Hopes in a strict Observance of the typical Services which were in their own Power, and which they could perform; and so, though it was performing Part of the Institution, they attributed the Means of Salvation to themselves, and neglected to attribute it to him who was to have been represented by those Shadows; so were guilty of having other *Aleim*.

In this State, Christ found many of the Jews, and some of the Gentiles; and tho' he performed all the Miracles which were predicted to be the Evidence of his Person, and though he performed all Righteousness, yet these blind Notions spurred on the People to put him to death, and thereby he performed the Remainder; so all that was typified of him, and made Satisfaction for the Sins of all Men.

The last Institution is believe, love the *Aleim*, and one another; commemorate the Manner, and the Means of Salvation, and be saved.

Since the World seems to be fond of those who, without regard to any Institution, or indeed without knowing any thing of the Design of any Institution, Reason, as they call it, or talk out of their own Heads, or after such as themselves; besides what I have said of the Jews and Heathens, it is necessary to say something of one who appears, to me, to have been the Original of this sort, and who I think was a Mulatto, neither Jew nor Heathen, and worse than any one of either.

Soon after Christ had performed what was promised and predicted of him, while his Disciples had the Power of working Miracles, Gift of Tongues, &c. a Renegade, who pretends to have been of the Jewish Race, some say of the Tribe of *Levi*, and calls himself *Philo*, who tells us himself that he was an Enthusiast. *Philo*, p. 393. "For (says he) if the Mind conceive any thing of itself, the Conception, for the most part, proves abortive and immature: On the contrary, whatever is the Fruit of a divine Impulse, is full and perfect. I am not ashamed to confess, that  
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this has frequently happened to myself. Sitting down to write of the common received Opinions among the Philosophers, and knowing exactly what was to be said, I found my Mind would not produce any thing, and so have got up, nothing done, condemning their Opinions, and admiring the Power of him *who is*, that opens and shuts the Inlets of the Mind. At another time coming quite empty, I have been filled all of a sudden, Thoughts falling down upon me from above, like gentle Showers of Rain, or Flakes of Snow; so that, as if seized with the Spirit, I neither knew the Place where I was, the Persons present, myself, or what I was saying or writing." Who had studied the allegorical Way of Writing among the *Greeks* about their Gods, their Religion, and their Philosophy which was interwoven in it, because their Gods and their natural Agents were the same, and their then newly introduced Religion of Morality; and must certainly have heard of the Preaching of Christ, of his Suffering, and Resurrection, of the Miracles he and his Apostles performed, of the Doctrine they taught, and it is very likely have seen their Writings. I pass over the Testimonies of his keeping company with any of them; and he, with-

out any Evidence or Pretence of understanding the Nature of the *Hebrew* Language, or the Design of the Sacred Scriptures, or of following any Translation, Paraphrase, Authority, Precedent, or even Tradition or Hearsay; except what he tells us be true, that there was an independent Sect of such who were possessed by some other Spirit than that which inspired *Moses*, who had left off his Appointments and the Priesthood, and had set up a Religion for themselves, whom he calls *Therapeutæ*.

*Philo*, p. 893. " They have little sacred Buildings which they call *Semneæ*, or Monasteries, into which they bring neither Meat or Drink, or any other Necessaries for the Support of the Body (*ſo no Sacrifice, no Symbols*) but only the Law, and the divine Oracles of the Prophets, and Hymns, and some other Things which are useful for the Promotion of Piety and Knowledge—There are some among them who, in their Sleep, deliver excellent Sayings of divine Philosophy—In exercising themselves in the sacred Volumes, they philosophize upon them after their Country Manner, and expound them allegorically; for they suppose that the Words are only Notes and Marks of some Things



Things of a mystical Nature, which are to be figuratively explained. They have among them the Writings of some Antients, who were principal Leaders of their Sect, and have left them many Monuments of that allegorical Learning, by which, as original Patterns, they direct their Studies."——

p. 894. "Then one of the most eminent of them stands up, and holds forth."——

p. 901. "Their Expositions of the sacred Letter consist in Allegories. For these Men imagine the whole Law to resemble an Animal; the Precepts, being relative to the Body, the abstruse Parts, hid under the Veil of Words, relate to the Soul, &c." In despite of the Certainty of the *Hebrew* Language, and the Perfection of the sacred Writings, (if that can be said of a Person, who, for any thing that appears, knew nothing of either) he first had the Impudence to think the divine Writings, so Truths, might be treated in that manner; and to endeavour, by that means, not only to evade the Points in dispute between the then apostate Jews and Christians, or between them both and the Heathens, but the whole Institution of the believing Jews and Christians, nay even the Scheme of the Jews then in Being, to make a Jest of the Fall of Man, so of the Cove-

Sprinklings and other Purifications, he makes his Body clean indeed, but sullies his Mind ; or if one, who abounds in Wealth, build a Temple, at a great Expence, and continually sacrifices Hecatombs, and adorns the House he has dedicated with precious Gifts, sparing neither Gold nor Silver, nor Workmanship which exceeds the Materials, even this Person is not to be set down in the List of the Pious ; for he has erred from the Way of Piety, by placing his Holiness in Ceremonies, and giving Gifts to him who is not to be bribed, and flattering, where Flattery can have no place. For God is pleased with true Worship, and the Sacrifice of the Soul alone.”——p. 229.

“ Holy Rites and Faith in Sacrifice are a very pretty Shoot, but that Evil Superstition is apt to grow to it, which must be cut off, before the Plant can thrive—For God is delighted with Altars that burn with no Fires, which are surrounded with a Choir of Virtues, not with Flame and Blaze, &c.”——p. 231.—“ Some think God pleased and placated with Temples, Gifts, Sacrifices, &c.—but it is better to worship him with Praises and Hymns, not sung out with a sonorous and melodious Voice, but sung in the pure Mind, which God alone can see.” That you may not suspect he was  
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turned Christian, p. 1118. “ Was it not well expressed, when he said that an incorporeal Soul was to be the future Sacrifice; but not a double Mass, a Mixture made up of mortal and immortal?” He is here allegorizing *Levit. ii. 2.* and makes the whole Intent of every thing in the Bible a Jingle of Words, out of his own Imagination, chiefly accommodated to Morality, the Scheme then on foot among the Heathens, and to his *Septenarius*, which, when he knew not what to say, he constantly plagues his Reader with; or when he is speaking of Things, which were most of them instituted to reclaim the foolish Notions the Heathens had run into about the seven Spheres in their Object of Worship. After he had, by the enthusiastick Dreams of himself and his Sects, superseded *Moses’s* typical Law, and the Righteousness of Christ; and set up the Righteousness of each Person for himself, in its stead; he, at p. 1099, & seq. when the Temple was in danger of being defiled, and when he, as ’tis said, was employed to solicit the Emperor to prevent it, pretends to talk of their Temple, and their sacred Laws, with abundance of Concern, which shews he was then a Hireling even in Religion. In the Edition translated by *Gellenius, & al.*

*al. Franck. 1591*, in one of the Testimonies printed before it, *Photius in Biblioth. Cod. 103, 104, 105.*—"He (*Philo*) often errs in his Accounts of Things that are foreign to Jewish Affairs.—There are other little Pieces of his handed about, which contain moral Disputations and Explanations of the Old Testament, where he generally turns the Letter into Allegory. And I am of Opinion, that he was the Parent of that Method of allegorizing the sacred Scriptures, which crept into the Church.—There is a Report that he was initiated into the Christian Rites, but apostatized on some Disgust.—He had got such a Reputation among the *Greeks*, from a Knack of Writing, that it became a Proverb; "Either *Plato Philonizes*, " or *Philo Platonizes*."

As the Heathen Converts to Christianity, except those who had the Gift of Tongues, knew nothing of the *Hebrew*, so nothing of the Design of the Old Testament, except that little which appears in the LXX; as the Jews were not only ignorant, but vastly reserved, they took it as a Favour to be told any thing; they swallowed the first Account they had of it, and so have many, who knew nothing of the Design of the Bible since. And as his Descriptions of his God  
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are many of them the same, nay in the very Words which the Heathens had given of theirs, the Air; and his Description of the Creation is worded so neat what they meant, that though he has affirmed it over and over, I cannot say whether he allowed that or not: For as he attributes it to a Creature, or Creatures, 'tis impossible it could be any more than Formation, which was perform'd by the material Word and Spirit. And as Morality was the same both to Jew and Gentile, as I have shewed, where the Heathens by their Religion had not broke in upon it, his Scheme only confirmed what the Heathens had before Christianity, and made it an Innovation without any Foundation in the Bible; and for that Reason, I suppose, as far as my Memory serves, never mentions it. As the Jews and Heathens had the same Philosophy, he had no Temptation to alter that; so in that Point he may be an indifferent Evidence, and I shall shew what he says of that in its Place. If the LXX and the Authors of the *Targums* had been near as wicked as he was, the first Christians would have had no Account of the Bible; and it is likely we should have had a very poor one. And though the Rabbies since have used all the Artifices they could

invent to deceive us in the main Points, not one of them has had the Impudence to follow his Scheme. Any one who believes a Record contains the Evidence of his Title to a good Estate, much more any one who believes that the Bible records the Terms of his eternal Happiness, will find little Pleasure in the Elegance of a Writing intended to pervert that Meaning. 'Tis the Business of a Christian to shew that the *Hebrew* Scriptures were infallibly wrote, and that they contain the Foundation of that Religion; and to detect all who attempt to evade it. As *Philo* was the first who, under pretence of being of the Jewish Race, took this Liberty in Points of Divinity; and as his Books are the first of that sort extant, I cannot forbear saying that he has done the most Mischief that ever any Writer did, and is the common Parent of all the Heresies, false Notions and Evasions that have been revived since, nay even of those which subsist at this Day; scarce any have been able to improve upon him.

In him you may see Sir *Isaac Newton's* and *Clark's Deus*, God, p. 48. "For even the whole World would not be a Dwelling-place worthy of God, who is himself a Place for himself, full in himself, and suffi-

sufficient for himself; and since God fills and contains every other Vacancy and Void; he can be contained by nothing, being one and all." p. 57. "God is understood to be the Soul of this Universe." p. 61. "For God fills all, penetrates all, leaving nothing void of himself." p. 339. "Who is ignorant that in descending he leaves one Place, and occupies another: But God fills all Places and Things, not *contained* but *containing*; who alone is *every where* and *no where*. *No where*, because he created Space and Place, together with Bodies (*corporeal Substances*): And the Creator cannot be contained in the Creature. *Every where*, because, by his Powers extended through Earth, Water, Air, Heaven, he has left no Part of the World void; but hath bound all together by invisible Bonds, so that it can never be loosed—Containing all Things in his Bosom, and penetrating all, even the least Atom; for that invisible and incomprehensible Being is every where." p. 141. "Who is here and there, and every where, filling the utmost Extent of all Things, and leaving nothing void of himself." p. 183. —"Can he hide himself from God? Where can he go from him, who never is no where, who sees as far as all Bounds,"

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who fills the Universe with his Presence, and of whom nothing, no not the smallest, is deprived." p. 3c1. "Some of whom I have spoke before, from certain Passages in Scripture, believe him *who is*, to be subject to Anger and Passion: But he is never affected with any Passions; for these are the Effects of human Infirmities." p. 574. "*Place* is taken in a three-fold Sense: In the first, for *Space*, filled with Body \*: Secondly, for that *Word of God*, which God himself has filled full of incorporeal Powers."—p. 575. "In the third Sense, God himself is called *Place*; because he contains all, and is contained of none, and all return to him; and because he alone is capable of himself, filling and containing himself. — But perhaps one Word signifies two Things, both the *Word of God*, and God himself." p. 512. "That which is *contained*, is always measured by that which contains. But Heaven, *whose Symbol is the Candlestick*, is of infinite Greatness. It is contained, but not in a Vacuum, as *Moses* teaches, nor by any Body of equal Magnitude, nor by an infinite Body, according to the prodigious fabulous Accounts, which we have taken notice of, in the mention of the Tower of *Babel*: For God is its Boundary, and

\* i. e. A Vacuum-Plenum, or Full-Void.



Ruler and Governor: Therefore as that Being itself is incomprehensible, so whatever is terminated by him, is incommensurable to us \*." p. 148.—“ Of these Virtues, that which is of God, is real and essential; because God alone exists essentially: Upon which Account he necessarily says of himself, *I am who I am.*” p. 699. “ Nothing that is created can be very God, (although he may be reputed as a God) because he wants Eternity, without which he cannot be a Deity.” p. 389.—“ For also God, who is the *Intelligence* of this Universe, says, that his *Word* or *Logos* is his House, which the Mediator perceiving, openly confesses, &c.” p. 416. “ But of God he thinks very different: That the primary God is neither the World, nor the Soul of the World; neither are human Events to be attributed to the Stars, or to their Conjunctions. But this universal Machine is contained by invisible *Potentates*, which the Architect has extended from the Extremities of the Earth, to the Extremities of Heaven, providing thereby for the Safety of the whole,

\* *Philo* here bears hard on our modern Tower of *Babel* Men, whose Calculations of Distances, Magnitude, &c. of the Stars, &c. are not behind any Accounts of their Predecessors.

the Truth of Things as we can, the middlemost is the Father of all, properly called in Scripture, *He who is*: On each Side stand the most antient and nearest *Powers* or *Potentates* to him *who is*; of whom one is called the Creating Potentate, the other the Regal, *that God*, by whom all Things were made and set in order; *this*, the *Lord, &c.*" p. 368.—"He speaks to them not as three, but as one, saying, *Lord, &c.*" p. 226.—"They call *this Name* the *Lord God eternal*: Which Appellations mean the *Potentates* of him *who is*: *Lord*, that by which he *rules*; *God*, that by which he is *beneficent*. Upon which account, holy *Moses*, throughout the whole six Days Works, uses the Word *God*; for this suited the Potentate by which the Creator produced and adorned his Creatures." p. 588. "He shews *Jacob* a Dream in which the Lord, the Prince of the Angels, stood on the Top of the Ladder." p. 589. "The Name of the beneficent Potentate is *God*; of the Regal, *Lord*—which the Mediator understanding, as it seems to me, prays for a wonderful Thing, that the Lord might be made his God; for he would no longer fear him as a Prince, but love and honour him as one well deserving of him. From these,  
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and such like Passages of sacred Scripture, does it not behove Men, who have the Eyes of their Mind sound and perfect, to look sharp, and see what the inward (or *esoteric*) Sense is, and to search out the Secrets of Nature, rather than rest on the bare Letter? Though we shut the Eyes of the Mind, and either, through Negligence, will not or cannot see, the *Chief-Priest* of these holy Things admonishes, and gives us Courage that we do not despair, till he introduces us within the Veil, and, throwing in Light, shews us the most charming Mysteries, which are never seen by profane Men. This indeed is fit to be done." p. 673. "To this (the Crown) is prefixed a golden Plate engraved with four Letters, which, they say, signifies the Name of the *Essence*." Because they have translated him whom *Hagar* first called the acting *Jehovah*, the Angel of *Jehovah*, though she afterwards calls him *Jehovah*, without any Addition, he tells you this Story, to prove him to be an Angel, p. 481. "For Angels, the Servants of God, are looked upon as Gods, by such as are in Distress or Servitude."

He is not willing to let the Idea of the *Essence*, and the Persons exhibited in this System, be the Archtype; but he will

have the Names of the Names, the eternal Three, who are called by their Names to be the Archtype, to be in Ideas without Substance, or of another Substance, those to be the Archtype of these. p. 3. "For God, when, by *divine Prescience*, he foresaw, that a beautiful Copy could not be had without a beautiful Original, nor could any sensible Object be perfect, which did not correspond with the Archtype of an intellectual Idea, after he had decreed to make this visible Word, first formed an intellectual Image of it, that after the Exemplar of the incorporeal and most exact Image of God, he might compleat this corporeal World, the new made Copy of the more antient Original, which should contain as many sensible as the other intellectual Kinds." I do not find that he tells us what his God dwelt in before he made what he calls his Word, Heaven, Ideas, Potentates, &c. p. 5. speaking of Man, says,—"He was formed after the Image of God. But if a Part is an Image of that Image, it is evident that this whole Species, namely, this universal World, bears more than Man, the divine Image: For it is clear that the archtypical Seal, which, we say, is the intellectual World itself, that very archtypical Exemplar, the Idea of Ideas, the

the Word of God—*In the Beginning God made*, signifies that *the Heaven was first* made. And indeed it is agreeable to Reason, that it should be the first Production, as it is the most excellent of the Things made, and consisting of the purest Essence: Upon which Account, it is set apart as the most sacred Habitation of the Deities, as well the invisible as the visible." p. 512.—" There is one Archtype superior to us; another his Image, which is conversant with us." p. 593. " We cannot perceive that intellectual World, (or World of Intelligencies) which, by the Decree of God, consists of Ideas, any otherwise than by Comparison with this our visible and sensible World; because we can conceive nothing incorporeal, but by means of Body, or corporeal Images." p. 853. " Are you ignorant that not only this sensible Heaven, but also that intellectual one, which may be called the Heaven of Heaven, is God's; the Earth is also his, and all it contains, the universal visible World, and that other invisible and incorporeal one, after whose Exemplar this our World is framed." p. 6. " Therefore the Architect first of all made an incorporeal Heaven, an invisible Earth, and an Idea of Air, and a Vacuum, in the intellectual World.

these Potentates also was that incorporeal and intellectual World put together, the Pattern of this visible World; which consists of invisible Ideas, as this of ours does of visible Bodies."

Of the Creation of this material Type, p. 857. " Out of this confused Mass God formed all Things, though he did not touch it; nor was it fit that, rude and indigested as it was, it should be handled by that happy and omniscient Being: But he made use of incorporeal Potentates, whose true Name is *Ideas*, to form and put together the several sorts of created Beings." p. 1151. " For when the Architect of the World, determining to separate and reduce into order, the confused and intermingled Materials of Things, and free them from their disorder'd Mass, and indiscriminated Confusion in which they lay, had begun to digest, and set Things in order, he fixed the Earth and Water in the Center: The light Substance of Air and Fire, he took up from the middle Region, fortifying on every side the æthereal Circuit, and making it the Limit and Bound of every thing within." p. 215. " Therefore the World was made of the whole Earth, and the whole Water, and the whole Air and Fire, not the least Particle being left without: Whence it  
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necessarily follows, that beyond, there is either a Vacuum or nothing, &c." p. 915.  
 "since all sensible Nature is infinite."

His Description of the visible Type, p. 304.  
 "God, *with regard to himself*, makes use of his Potentates in their utmost Purity, *with regard to his Creatures*, he tempers and allays their Vigour: For mortal Nature could not bear them pure and unallayed. Thou canst not behold the Sun in all its Brightness: [For the Sight would be extinguished in attempting it, being darted and blinded by the Strength and Glare of the Rays; though the Sun is but one of the divine Operations, a Part of Heaven, an ætherial Globe.] And thinkest thou that thou canst behold those uncreated Potentates, such as they are in themselves, surrounding him, and darting forth excessive Brightness? For as the divine Architect has extended the Rays of the Sun from Heaven to Earth, to the end that the Vehemence of their Heat might thereby be remitted, and abated by the cool Air: (for by this he has so tempered them, that what is lucid being separated from Fire and Flame, the burning Force being allayed, and the enlightning Power retained, might agreeably meet and mix with its congenial Light in the Eyes :) For by the mutual

tual Concurrence of these two, by a kind of mutual Salutation, is Vision performed: So in the same manner the Knowledge and Wisdom of God, his Prudence, Justice, and all his other Virtues, what Mortal can receive them pure and unmixed, when the whole Extent of Heaven, and this universal Frame, are not capable of them?" p. 576. "Nor is it any Wonder that the Sun, according to allegorical Rules, is likened to the Father and Prince of all Things; for nothing can be truly and adequately like God: There are indeed only two Things which are thought to bear any Resemblance, the one invisible, the other visible; the invisible is the Soul, (ψυχή) the visible the Sun.—That the Sun is to be figuratively understood, may be collected from other Places; for God is the primary Light, as it is sung in the *Psalms*, *The Lord is my Light and my Saviour*. Nor is he only Light, but the Archtype of every other Light, nay more than the Archtype, if we call to mind the most antient Original, the Exemplar of his Word: For the Word is his Image, and the purest Light, but himself is like unto no Creature." p. 578. "In the third Signification, the Word of God is called the Sun, who is the Exemplar, as we



we said before of the Sun (or Light) which traverses round the Heavens or Air, [confer *Psal.* cxlvii. 18.]—In the fourth Sense, the omnipotent God himself is called the Sun, as I have shewed—but it is in a figurative Sense that the omnipotent Father is termed the Sun." p. 287. "In one Sense, the *Air flowing* about and on the Earth, is called the *Spirit of God*: [confer *Psal.* cxlvii. 18.] p. 593. "This sensible World which we see, is nothing else but the House of God, who is one of the Potentates of the true Being, or Essence, that by which he is beneficent or good; for he calls the World the House and Gate of the true Heaven, of which I will explain the Meaning. We cannot perceive that intellectual World, which, by the Decree of God, consists of Ideas, by any other way than Comparison or Analogy with this our visible and sensible World; because we can have no Idea of any thing incorporeal, but what we take from Matter and Body."

His Description of the first Name in the Type, or what it represents, p. 916. "But suddenly there shone out an incorporeal Light, more pure than the *Æther*, and revealed the Governor of the intellectual World: But this Governor, surrounded  
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with the most pure Light, can be neither seen nor felt, the Rays dazzling and blinding the Sight." p. 246. " For as the Sun [ὁ ἥλιος] at his Rising hides all the Stars, filling our Eyes with his superior Light ; so as often as the Eyes of the Soul are irradiated with the sincere, pure, most bright and sensible Splendour of the Light-giving God, (or *God the Irradiator*) they can behold nothing else, &c. p. 577. " Do not you see that the Sun has one Effect at his Rising, and another at his Setting ? At his Rising all Things in the Earth are enlightened, but in Heaven they are hid." p. 954. " Since Fire is the Cause of Motion, and Motion the Principle of Generation, and without Motion it is impossible for any thing to be generated." p. 824. " It is evident, that without the Light of the Sun there would not be so many Qualities conspicuous in Bodies, &c."

Of the second, p. 298. " This World is the younger Son of God, as being the Object of the Senses ; for the elder is not the Object of Sense, but of the Understanding, and who, by virtue of his Birth-right, stays with his Father ; but the younger Son, (the World) the Object of the Senses, by his Motion, made Time to exist."

exist." p. 101. "But *my Lord*, the Word of God, is the elder Son."—If you can once get a false Witness into the Humour to be pleased to hear himself talk, or to fancy that others are pleased to hear him, he'll talk so much, that he'll make Slips enough to shew the Truth, and that will force him to own that he is lying. After he has run himself into innumerable Contradictions, and meets with a Text of Scripture, which is a flat Contradiction to all he has said or can say; when three had appeared to Sense, after he had allegorized two of them to Shadows, he is forced to throw off the Mask, and tell you that he is all this while juggling with you, and that it is not lawful to discover the real Truth in this great Mystery, unless you were a Disciple, and initiated into his Mysteries, the Points he had in view, which appear to be three; to please the apostate Jews, in admitting only one of what he calls *Θεός, God*; to please the moral Heathens, by making him something in the Heavens like their *Θεός, God*. And though he knew, and has owned that there were three material Names, and that they were made Agents, he takes the indicative, appellative, or attributive feminine Names of the Light and Spirit, or of the Son and Holy

Ghost, and makes them intelligent Powers; so makes something in the Heavens like the Heathen Trinity, Potentates to this *Theos*; two of which he makes his Agents in Formation, and attributes it to them, making them intelligent, which appear plainly to be the material Agents, Light and Spirit. And lastly, to avoid every Point of the Doctrine of the Christian Trinity, and all its Consequences, he attributes their Offices to these Agents, or to inferior Angels, &c. which he also makes to suit the Heroes, &c. p. 139. "For *Abraham* making haste, and running with great Alacrity to meet them, bids *Sarah* (*which signifies Power*) to make ready quickly, and leaven three Measures of fine Meal, and make Cakes upon the Hearth, when God himself, accompanied by his two supreme Potentates, Dominion and Goodness, they on each side, he, the one God, in the middle, worked up in the visive Soul or Mind, a tripple Image of those Powers, each of whom singly is not to be measured, (for God is unbounded, and his Potentates unbounded) but he is the Measure of all Things; his Goodness is the Measure of Good; his Power, or Dominion, the Measure of Subjects; he himself the supreme Ruler, is the Measure of all

all Things corporeal and incorporeal. Therefore these Potentates obtaining a limited Rule and Power, with regard to the rest, measure and weigh all other Things. It is good to have these three Measures leavened and mixed together in the Soul, that being convinced there is a supreme God, who is greater than his Potentates, and either appears without them, or in them, he may receive them, as the Characters of his Power and Beneficence, and be initiated into the most perfect Mysteries, which, as they are divine, he must not be too ready to divulge to every one; but keeping them treasured up, and holding his Tongue, enjoy them in secret. The Cakes baked on the Hearth, which are called *Encryphas*, that is, *hidden*, are mentioned; to signify that the sacred and mystical Word of the Unbegotten, and his Potentates, ought to be hidden; since every one is not fit to be entrusted with the Mystery of the sacred *Orgia*, or Rites: For an incontinent Mind lets every thing flow through the Tongue, and deluges every Ear, &c.—Wherefore, I approve of the Advice of those who, before they initiate Juniors in the great Mysteries—do not betray them by Speech, but treasure them in secret, &c.” p. 6. “ But after that in-

tellectual Light, prior to the Sun, shone forth, the adverse Shades gave way, God dispelling and separating them, who discerns thoroughly the Contrarieties of Things, and their natural Contests." p. 80.

—" Let us pray with *Moses*, Deut. xxviii.

12. *That God may open to us his Treasure*, that sublime Word full of divine Light, which above he called Heaven."

p. 92. " In like manner, the divine Word discerns most acutely, who is sufficient to see into all Things, by whom we may see whatever is worth seeing; and therefore Manna is white. What is more refulgent or more radiant than the Word of God?

By the Means and Participation of which, even other Things shake off their Gloom and Darkness, desiring the Light of Souls."

p. 93. " The Word of God is also superior to the universal World, more ancient and general than all Creatures—But his Angel, who is the Word, is represented as the Physician of our Diseases, and that very naturally." p. 714.

" As the Darkness vanishes at the Rising of the Light, and every thing is enlightened, just so it is when the divine Light illuminates the Soul." p. 312.

" Until the divine Word inhabit our Souls, as a Temple." p. 500.

" This Word is so sharp, that it dissects  
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all Things." p. 33. "The first Man was formed after the most perfect Idea, and had all the Accomplishments of Body and Mind, but his Descendants partaking of the same Idea, necessarily preserve, though obscurely, the same Modes of Relation which are between the Father and themselves. But what is this Relation? Every Man, with regard to his Soul or Mind, is related to the Divine Word, the Seal of his blessed Nature, or a certain Particle, or Splendour or Ray, &c." p. 577. "For the Soul, like Light, has the whole Rule over us, extending its Rays every way." p. 195. "God as King rules by Right and Law, having set his Word, his first begotten Son, over them, who, as a great Viceroy, takes upon him the Care of this sacred Flock." p. 140. "Therefore as that Unbegotten-one is before all Things which are begotten, so the Word of the Unbegotten outruns the Word of the Creature, for it flies beyond the Clouds." [Confer *Psal.* cxlvii. 15.] p. 490.— "The Voice of God came to *Abraham*, as it were knocking inwardly in the Heart \*."—p. 302. "He distributes Munificence by the Administration of his Word,

\* This is the Spirit of Quakerism.

by whom he made the World." p. 221.  
 "When he says it was made by the Hands of God, it means his Powers or Potentates, the Opificers of the World." p. 507.  
 "All other Things are vain by their Nature, or if they have any thing solid in them, it is made to adhere by the Divine Word. For by this, as by a Bond or Cement, is every Essence consolidated; connecting or weaving together all Things, being its own Complement, and needing no other." p. 1142. "For in Truth the Stream of the Divine Word flowing with a continual and even Current, exhilarates and makes glad every thing." p. 312.  
 "For until the Divine Word enters our Soul, as an House—or what else is to be called the Priest—when that Priest, the true Reprover, comes to us, like the clearest Light."—p. 509. "But the omnipotent Father has granted this high Privilege to that Prince of Angels, the most ancient Word, that standing on the Confines, he might be an Umpire between the Creator and Creature. He also, as a Supplicant, deprecates the Immortal from Mortals, and is as a Legate from the great King to his Subjects, which Office he so willingly exercises, that he boasts of it, saying, *I stood a middle one between you and*



*and the Lord*: Namely, not unbegotten as God, nor begotten as you \*, but a Medium, between the Extremes, acting the Part of an Hostage between both." p. 466. speaking of the Delivery at the Death of the High-Priest, " This is our Opinion, that this High-Priest is not a Man, but the Word of God, who is free from all Sin, —having God for his Father, who is the Father of all, and Wisdom for his Mother, who made all Things (*Gr. is the Genesis of all Things*) that are made.—His Head is anointed with Oil; and I say, his principal or superior Part shines all around with splendid Light, as if it was covered with a Garment; for the most antient Word of him *who is*, is cloathed with the World, as with a Garment," p. 575. " Never departing from the Faith of God; but meet the Divine Word, the Mediator, who suggests the best Precepts, and such as are suited to all Times and Occasions." p. 594. " The He-Goat and Ram are Heads of their respective Kinds, and these Animals are Symbols of the two perfect *Words*, of which the one purifies the Soul and frees it from Sin, the other cherisheth it, and fills it with good Works." Though the *Name Jehovah* be so often

\* Here is the Description of our eternal Generation.

used, he was not able to allegorize upon that, I find it but once mentioned upon the third Commandment, and there, as usual, to pervert it ; though indeed, as you will see, it refers to one of his Potentates." p. 504. " The third Commandment concerns the Name of the Lord, not the creative Name, for that is ineffable, but that which is predicated of his Potentates ; for *this* is also prohibited to be taken in vain."

Of the third, p. 170. " But the Spirit of Life, *Gen.* i. 2. infused from the Fountain of Reason, is not Air in Motion, but a certain Character and Image of the Divine Power, &c." p. 287. " The Air in Motion upon the Earth is, in one Sense, called the Spirit of God, [confer *Psal.* cxlvii. 18.]—in the other Sense, the Spirit signifies that pure unmixed Knowledge, of which every wise Man is deservedly a Partaker.—Now this Spirit of Wisdom which is in Man, is divine, indivisible, upright, &c. and fills all around." p. 908. " The Divine Spirit from above inspiring his Soul." p. 394. " When we speak of God, we must do it in Terms far below his Essence, for the Potentates of *him who is*, are above all Description." p. 525. " The Burning-Lamps (*Gen.* xv. 17.) are the splendid

splendid and shining Judgments of God, who is a Burning-Lamp, (Fire) which are wont to pass between the divided, and even opposite Conditions of which this whole Frame consists: For it is thus written—*And Burning-Lamps passed between the dissected Animals*, to the end that you might know that the divine Potentates can pass through the midst of Things and Bodies, without hurting them; for the divided Parts remain unhurt, and several Natures are aptly divided by these Potentates.”

Of supernumerary Beings, *p.* 270. “For among created things in this mundane Frame, Heaven or the Air is the Holy Place where immortal and ever-living Beings walk about. *P.* 345. There is also in the Air a sacred Choir of incorporeal Souls, the Attendants of the Celestial, whom the divine Oracles call Angels. This whole Army ranked into its several Corps, executes the Orders of its Commander in Chief; and obeys, as is its Duty, the One supreme Sovereign: Nor is there found in all these Forces a single Deserter from his Corps. The King surrounded with these his Ministers, employs them in such Affairs as it is not fit for God himself to meddle with:

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For though the Father of all stands in need of no Assistance when he wills to do any thing, yet he sees what becomes him, and what his Creatures; and he suffers these his subject Potentates to act in some things, but gives them not a plenary Power, lest they should make bungling Work of the Formation of things.—The primary Division of the Nature of Animals is into Parts opposite to each other, the brute and rational: The rational is again subdivided into mortal and immortal Species: Mankind is the mortal Species, the immortal is the Species of incorporeal Souls, which dwell in the Heaven and Air. These are free from Vices, having obtained from the Beginning an happy Allotment, subject to no Calamities—God, when he communicates to his Under-Agents his Will, saying, *Let us make Man*, thereby intimates that Man's Rectitude and good Qualities are to be imputed to God the sole Author; his Sins, or (ill Qualities) to others. For it was not becoming God to sow the Seeds of Wickedness in the rational Soul, and therefore he committed that Part to the Workmanship of his Ministers. For the Complement of the whole Work required that the Contraries of voluntary  
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and involuntary should be joined together, &c.—For it becomes God's Works to be suitable to his Nature ; perfect, must produce perfect : So the Punishment of wicked Men must be executed by his inferior Ministers :” (To prove this cites *Gen.* xlviii. 15, 16. and then says) “ hence it appears that the Good which nourishes the Souls of such as follow after Virtue, has God alone for its Author ; but that the Portion of Evil is committed to Angels (and these have not the full Power of punishing) lest his saving and merciful Disposition might be an Occasion to any to go on in their destructive Ways : Wherefore he says (*Gen.* xi. 7.) *Let us go down and confound*; this Censure the Wicked deserve, but the *Punishment* was to be inflicted by his benificent, benign, and propitious Potentates: *Which* God knowing to be salutary to Mankind, inflicted by others. *P.* 216. There are in the Air—other Powers or Potentates not perceptible by any of our Senses. This is an Assembly of incorporate Souls, ranged into different Orders: Some are consigned to mortal Bodies, and after a certain Period are set at Liberty again : Some having a more divine Cloathing allotted them, disdain the Earth :

Earth: The purest Souls inhabit on high near the very Ether, and these the Greek Philosophers call Heroes: But *Moses*, by a Name taken from their Office, Messengers, or Legates, because they are the Messengers of good things from the chief King to his Subjects, and according to their Necessities make Intercession to him for them \*: *P. 1153.* — These Souls, Demons and Angels differ in Name; but consider them as one and the same thing, and you will be freed from that dead Weight of Superstition: For as the Vulgar divide these Demons into good and evil one, so likewise do they, Souls. *P. 1134.* And so some of the Angels are worthy of that Appellation of good, as being the Mediators between Men and God, and between God and Man; and on Account of this their commendable and good Ministry are stiled holy and sacred. Others again, if thou thinkest profane and unworthy of this Appellation, thou wilt not think amiss. *P. 286.* Those who are called good, are Messengers who go to and fro between God and Men, and are holy on account of their unblameable and honourable Office: Others on the contrary, are profane and wicked, whom you may justly call abominable (cites above and here) *Psal. lxxvii. 49.*

\* Here is the Rise of Saint-Worship.

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for Proof.) P. 586. The Heaven or Air he has filled with Stars, for each of these is not only said to be animated, but to be the purest Mind—Some of these, such as are nearer to the Earth, and Lovers of Bodies, descend in order to be joined to mortal Bodies. Others return above, being separated after a certain Period from Body: And of these, some being smit with the Desire of this mortal Life, return again to it. Others weary of this vain World have called the Body a Prison and Grave, and fly from it as from a Dungeon or Sepulchre; and with light Wings seeking the sublime Ether, spend their Time there in divine Contemplation. There are indeed some of the Purest and most Excellent of all whose Wisdom is of an higher and diviner Nature, who despising low and earthly things are the Ministers of the Omnipotent, the Eyes and Ears as it were of the great King, seeing and hearing all things. These, other Philosophers call Demons or Genii; but the holy Word Messengers, and by a very proper Name: For they are the Go-betweens to carry the Commands of the Father to the Sons, and the Prayers of the Sons to the Father \*. Therefore they are introduced as ascending and

\* Another good Apology for Saint-Worship.

descending. Not that God, who beforehand knows all things, has Occasion for Informers; but because it is for the Benefit of us Mortals to have such Mediators and Intercessors, that we may have the greater Reverence for the Lord of all things and his chief Potentate; which made us formerly desire a Mediator, *Exod. xx. 19.*

*"Speak thou with us, but let not God speak with us, lest we die."* P. 812.

Some observing that the Seasons of the Year are diversified by the approaching and withdrawing of the Sun, whence Animals, Trees, Fruits are produced and brought to Maturity, they have thought there were no other Gods but the Sun, Moon, and Stars, but had they gone the right Way to Work, they would soon have learned, that as our Senses are the Ministers of the Mind, so in like Manner, these Rulers which are the Objects of our Senses, are Ministers of that Being who falls not under Sense, being pleased to be ranked in the second Place, *&c.* P. 520. Thou shalt go to thy Fathers, *Gen. xv. 15.*—Not to those buried in Chaldean Monuments, but, as some are of Opinion, to the Sun, Moon, and Stars: For these are the Fathers of universal Nature. Others interpret this Saying of the archetypal Ideas, intellectual and



and invisible ; after whose Pattern or Exemplar is framed the visible Creation, which are a Mansion proper for the Soul of a wise Man. Others again imagine that the Fathers spoken of, are the four principal Potentates or Powers, of which this World consists, Earth, Water, Air and Fire : into which every thing is again necessarily revolved—But the intellectual and celestial Genus of the Soul goes to the purest Ether, as to its Father : For this is, as the Antients teach, a *fifth*, or *quint*, Essence endued with an orbicular Motion, more excellent than the other four, of which the Heaven and Stars seem to have been made ; and as far as we can collect, the human Soul is a Particle of this fifth, or Quint, Essence. *P. 1154.* Others also affirm our Souls to be a Part of the ethereal Nature ; and make a Relation between Man and the Ether. *P. 90.* The one is made of Earth, the other a divine ethereal Ray.—It is thereby very suitable that the Body which is made of Earth should be nourished by such Food as the Earth produces : But that the Soul, a Portion of the ethereal Nature, should have divine and ethereal Aliment.”

Truths are like Propositions in Trigonometry ; if certain Parts be given, they discover the rest. He has shewed us that  
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the Machine in this World was a Type of what he in *Greek* calls Θεός, *God*; he has shewed us that the Fire at the Orb of the Sun represented, or was like, the Father and Prince of all things; he has shewed us that a Person called the Light, the Son, and the Word, was represented by the Light here, and had his Name from it; and that a Person called the Spirit was represented by the Spirit here, and had his Name from it. If this Machine be an Exemplar of his Archtype, there must be three, that is, as many in his Archtype as in his Exemplar. If the Exemplar and Archtype be each, or both like the Original, as this, he calls the Exemplar, has three, there must also be three in the Essence. He talks of a Word, and two supreme Potentates; and makes the Word Creator of all things. He has made Light the Word; did Light form Fire and Spirit? He will not let the Original be either like his Archtype or Exemplar, but be one; but why do I mention Numbers? he made no difference between singular and plural. I think he gives no Trouble to his God, but only to make his Word for him; and to say, without any Evidence or Appearance of Truth, that he did make him, is the whole Purport of his Book. If he had made his Word and his two Powers in his Arch-

Archtype equal, that would have been exactly the Trinity of the Heathens; an Intelligence, in Idea, to every material Agent as theirs, in what he calls Ideas, were. I shall shew you that he has made further Concessions, and I shall make further Uses of them, and shew that there was an Archtype of the Persons in the Essence, &c. exhibited, in Ideas, before this World was created, which he has laboured so much to deface. And, if that Archtype had not been exhibited in Ideas, before this World was created, 'tis likely the World had never been created. And, if it had been created without that which those Ideas represented, 'tis likely not a Man in it would have been saved; and, for want of knowing that, he has spoiled his whole Scheme. And others, in the same Condition, have taken from him, or at second hand. *Clark's* Definition of his God, in *his Attributes*, is taken from this. *Philo*, p. 87. *every where as well as always*, p. 95. *his Emanations*, p. 208. (His two created Persons) *most perfect rational Creatures, superior to Men, cannot do Evil*. The Scheme of making Angels Mediators was taken from him; the Plan of every independent Sect, nay even that of the Quakers, are taken from him;

*Wollaston's* Natural Religion and his are the same ; *Woolston's* allegorical Explanations and his are of the same sort ; . . . . Sincerity and his are the same. He has given us a wilder Account of Ideas than *Locke* or any body else ever durst give. No old Woman ever told a Story about Spirits haunting Tombs, &c. about Fairies, &c. but the Original is there. From p. 501. Sir *Isaac* had his wonderful Discovery that most Creatures each had two Feet, &c. " The same is remarkable in the Members of Animals, particularly Men. For Foot answers to Foot, Hand to Hand, and right to left." And hence, cited above, he had his Description that his God was never pleased nor displeased. Hence, cited above, *Clark* had his darling Salutation to every Woman who had a Son ; Madam, I hope Master is well ; I hope he does not think that he is as old as his Father. He should have added ; " Madam, you may depend upon what I mean by this ; 'tis what every Christian must believe ; I had it out of a *Greek* Book written by an apostate Jew ; Madam, I cannot read *Hebrew* ; for I was look'd upon so fit a Man for Business, that before I had time to learn to read the Bible, I was set to pick out a God fit for our purpose, and to pick out Priests fit for such a God, and such

such as would carry on the Scheme." I pretend not to know any thing of the Designs of Providence, but by what is revealed; and if it had been written that *Christ* had said to the Holy Ghost, Let my beloved Disciple baffle that vain Philosopher; let him write more beautifully in *Greek* than ever Man did; let him manifestly and clearly describe who I, the Word, am; who thou, the Spirit, art; and who he, the Father, is; so the Trinity, by the Types. Let him shew, with that majestick Softness which is in him, by what means Man is to be saved, and wherein his Righteousness consists; and all the Points he, and all such have evaded, or shall offer to evade; one cannot conceive how it could have been written more properly for the purpose; upon which Word, below.

They have now found out Properties in Matter, that they need not be beholden to God for forming this System; nor for his Agents. This outdoes *Philo*: They imagine, as he did, that they have no occasion for the Tree of Lives, nor any Temptation to eat of the Tree of Knowledge; that each has a Faculty in himself that he calls Reason, which without the help of acquired Knowledge from Scrip-

ture, or any other Help, can make him wise enough. These Fools have said, that there needs no *Aleim*; beg to be excused from being beholden to the *Aleim*; they have no occasion for their Help. And lest it should be suspected that there are any such, or that they need any such, they will but allow one Person to exist in the Essence. Indeed to such there is no Saviour in the *Aleim*; and it seems to be the highest degree of the Sin against the Holy Ghost. They think that they need only be tolerably civil to their Neighbours, and not in jest with God; and, for that, God is bound to give them eternal Glory: And such Stuff as this passes, with that one Condition, that Man may not be obliged to any other Being for what he has here, or for saving him, but that he may have the Glory of saving himself.

Those who speak plain, insist that they are Free-Agents, they have a Right to think, speak, and act freely; and if they cannot have what they will, and do what they will here, many of them are so civil as to do what others should do for them. And, if they are not to have the same Liberty in the next World, as they have in this, they are resolved not to rise again.

So the new Schemes are; believe Imaginations, be saved by Creatures, or a Creature; or, you may do enough to save yourselves; or, it is not worth the while.

I had some Years ago written a Treatise to shew the Design couched under the Appearances and the Figures of the Cherubim, &c. and of setting the Figures of them in the *S. Sanctorum*; I have been forced to mention several Things relating to them upon several Occasions since, in Tracts which I gave preference to that; and now I am called upon by a Friend, greatly curious and inquisitive, to shew why there should be two of them, one at each End of this, which is called the Throne of Glory, the Seat of the Propitiator. The Figures of the Cherubim were represented in many Places in the Tabernacle, and Temple, extant to publick View; and all were to see, (as I shall shew it was) the Mystery of the Trinity. But what was exhibited here in the *S. Sanctorum*, the Manner of making the Covenant, and beholding the Faces of each other; of looking upon the Place of the Coverer, where that Covenant was typically ratified, was not then to be visible; not to be approached by any but the High Priest, while it was in the Tabernacle, when it was by him to be veiled, in order.

to be carried by the Levites; or unveiled, when he entered and sprinkled the Blood towards it, and them, once a Year; and was then to be partly veiled with Fume of Incense. So, rather than leave this short, I must borrow here, (though I should be forced to reprint it in its Place) because the chief Mystery lay there. *Buxtorf. Arce Fœd.* p. 151. "For as the Jews themselves confess,—the Ark, with the Mercy-Seat and Cherubim, was the Ground-work, Root, Heart and Marrow of the whole Tabernacle, and consequently of the whole Levitical Service, which had a Reference and Respect to it. *Sibyl. Orac. &c.* p. 311. *Targ. Hieros.*—*Arise, oh Word of the Lord, with the Might of thy Strength, &c.* for the Ark, with the Cherubim, was the Pledge and Sacrament of the Divine Might (or Mighty one) being propitious to us." This they might truly say; for the Scripture calls the Ark, or these together, the Ark frequently of the Testimonies of *Jehovah*, of *Jehovah Aleim*, of the *Aleim*, of the Purifier *Jehovah*; several times of the Purifier of the *Aleim*; once of *Adonai Jehovah*; and once of the Holy One; so the Ark, and upon it the Cherubim of Glory. *Buxtorf.* p. 99.—"*Josephus*, in his Antiquities,



ties, says, the Cherubim on the Mercy-Seat were Figures of winged or flying Animals, of a new Kind, never seen by any Man. The Figures of these *Moses*, says he, saw on the Seat of God, which the Jews call כִּסֵּא הַכְבוֹד the Throne of Glory—Book viii. c. 2. Of what Kind these Cherubic Figures were, no one can tell or guess. *Bod. Lex.* 188. *Zohar* upon *Exodus*—The Ox, the Eagle, the young Lion, and the Man, are the four Animals of the Chariot of the blessed God. *Pf. lxxviii.* 18.—*The Lord is in them. Buxt.* *ibid.* p. 191. *Rab. Beckai* on the Law, calls them the Type of the Throne of Glory, (of God) and the Habitation of the Divine Majesty. *Buxtorf. Chald. Lex.* 187. The *Talmudists* on *Exod. xx.* 23. *Thou shalt not make any strange Gods with me*; explain it thus—Thou shalt not make after the Likeness of my Ministers, ministering before me on high, such as the Wheels, the Seraphim, the sacred Animals, and the ministering Angels. *Roch. Haschana*, fol 24. 2." 'Tis pretty strange that none of these, or others I have cited, nor any that I have seen, except one, will own what these Things meant. Nay, I think I have seen a Passage, wherein they say it is not lawful to speak concerning them, in

which they own the whole Mystery of their Religion is contained. This last is an odd Explanation of the Prohibition. What had been worshipped? Nothing but the Eternal Three and the three Names; or, then, the second Person in the Flesh. If these happen to be the Types of the Names, and so of the Eternal Three with Man taken in, for fear two of them should be worshipped, they have left us nothing to worship. And 'tis no wonder why it was not lawful to meddle with this, and why some of them were not to be worshipped: Because this shewed that their supposed temporal King was joined to the Essence, and of course was to be translated, die, or be put to death, and would not answer their Design; and indeed that they had then put him to death, and stood charged with it.

'Tis certain, that when the Covenant concerning Man was made, the Terms and Manner of his Redemption, what Part each Person, and the Man who was to be taken in, were to act, were expressed; and so became a certain Idea, we will suppose, exhibited in the Cherubim; and 'tis also certain, that it was resolved that a State of Trial first in Paradise; a State of Happiness and one of Misery were resolved to be  
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prepared; and so each of them became certain Ideas before this World was created, as I have hinted above. Hence, *Targum J. B. Uziel.* on *Gen. iii. 24.* “*And the Lord God drove out the Man from the Garden of Eden.*—Adam being expelled, God set up for his Habitation the Glory of his Divinity, as of old, between the two Cherubims.—Before the World was created God created the Law, and prepared the Garden of *Eden* for the Just, and *Gehenna* for the Unjust. *Targ. Jerusalem,* And God cast out the Man, and set up his glorious Majesty, from of old, at the East of the Garden of *Eden*, over the two Cherubims: Two thousand Years before the World was created, he created the Law, and prepared *Gehenna* and the Garden of *Eden.*—*Buxt. Chald. Lex. 395.* Hence the *Talmudists* say, that in the History of the Creation, to the second Day’s Work the Words *it was Good* are not added, because in that Day was created the Fire of *Gehenna*, *Pesach. fol. 54. 1. Ibid.* *Gehenna* is reckoned among the seven Things which were created before the World, as it is in the Book of *Nedarim*, fol. 39. 2.”

From this well-grounded Tradition, explained below, of an ideal Exhibition of  
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Tabernacle, and signify sensible Things." p. 11. "What the Mind is to the Soul, that the Eye is to the Body. Each sees; the one intellectual, the other sensible Things: But the Mind stands in need of Knowledge to understand incorporeal, and the Eyes Light to perceive bodily Things." p. 218. "*Bezaleel* was called in the second Place, but the wise *Moses* in the first, (*Exod.* xix. 20.—xxxi. 2.) For the one delineated the Shadows, like Painters, for whom it is not lawful to make a Picture of any animated Being; for *Bezaleel* is, by Interpretation, *dealing in Shadows*. But *Moses* does not deal in the Shadows, but typifies the very archtypical Natures of the Things themselves. And some he shews more clearly and manifestly, as it were in pure Sun-shine, others more obscurely, as it were in the Shade." p. 221. "The Sanctuary, the Brightness of the Holies, the Image of the Archtype." p. 252. "In the inner Place no Flesh is used, nothing but what is unbloody, and incorporeal, and pertains to the Mind; which is typified by the Incense and Perfumes. For as these fill the Nose, so those fill the whole Soul with their Fragrancy." p. 269. "The Tabernacle and its Furniture lies not open to Sight, not so much on account of its Situa-

Situation, as because the Law makes it Death without Mercy for any one to approach and look into it, except only the High Priest, who is to be pure, faultless, and endued with all the Gifts of Nature : He indeed is permitted once a Year to enter and contemplate what is to be seen by none else ; since in him alone dwelleth the celestial and winged Love of incorporeal and incorruptible Good. And when he has considered and admired the divine and beautiful Ideas of Virtue, which are couched under the sensible Objects, a sudden Oblivion seizes him of his former rude and indocile State, which is succeeded by a Flow of Knowledge and Erudition."

p. 261. " The Scripture often calls this the Tabernacle of Witness ; either because God, who is Truth, is the Witness or Test of Virtue, to whom it behoves, and is good for us to give heed, or because Virtue confirms the Soul, banishing fluctuating and uncertain Thoughts, and is, as it were, the Tribunal in this Life for the Determination of Truth." p. 597. " There seems to be two Temples of God ; the one this World, whose High Priest is the First-begotten, the Word of God ; the other, the rational Soul, whose Priest is that Man of Truth, whose sensible Image or Type  
is

is the High-Priest who officiates, and performs divine Service after his Country Rites; to whom it is permitted, as was said before, to put on a variegated Robe, the Type of the Heavens or Air, that the World might co-operate (in Sacris) with Man, and Man with the Whole. And thus the High-Priest is proved to have two of the three Marks or Types, the speckled and the grised: [*He is here allegorizing* Gen. xxi. 10] We will now explain the third and most perfect Mark, what is called (*Ἀαλευρον*) white. When the High-Priest enters the Holy of Holies, he puts off that variegated Vestment, and takes another, made of the purest white Byssus. This is the Symbol of the Strength and Firmness and Incorruptibility of the Light in its Brightness or Purity: For this is the least liable to tear, and is made of nothing corruptible, and when it is well cleaned, has a most resplendent Whiteness; by which this is to be understood, that those who diligently and sincerely worship him *who is*, have a Firmness and Strength of Mind which enables them to keep a good Resolution, and to despise such human things as pollute the Weak and Deceived, &c.—P. III. What was typified by the Cherubim, and the flaming

flaming turning Sword, comes next to be considered. What if it mystically signifies the Circumvolution of the whole Heaven or Air? For the heavenly Orbs have their contrary Motions, &c. P. 112. This is one Way in which the Cherubim may be understood allegorically. But we must understand the flaming and turning Sword in this Manner, *viz.* to signify the perpetual Motion of the Stars and the whole Heaven or Air: What if we take them in another Sense? and make the two Cherubims signify the two Hemispheres: For they say that their Faces were turned towards each other, beholding the Mercy-Seat on either Side, &c." This, 'tis likely, had been the Practice, and expressed the Sentiments of the then Heathens, which they had about their Gods and Goddeses, that they were of the same Substance; and, supposing the Earth stood still, that some of them dwelt in the upper, some in the lower Hemisphere.

"But my own Mind, which is wont to be seized by the divine Spirit, and to deliver Prophecies of things above its natural Conception, has informed me of a more right Interpretation, which if I can remember I will relate. It told me (observe the Fiend, he could produce no Scripture for this; durst not put it upon oral Tradition, but brings you the Authority of the Spirit of Antichrist,

christ, which possessed him, for it; and even was uncertain whether he remembered what that Spirit told him. The Devil first asserted that what the *Aleim* had revealed was not true; and that his Discoveries were true: Reasoning upon, and believing such Assertions, is still eating of the Devil's Tree of Good and Evil.) that next unto the one true God, there are two supreme, primary Potentates, *Goodness* and *Power*. That all things were made by *Goodness*; and all Creatures are governed by *Power*. That there is a third Potentate, the Word, or Reason, a middle Term between them both. For by this Word, or Logos, God is both Goodness and Power. Therefore the Cherubim are Symbols of these two Potentates, Power and Goodness; and the flaming Sword of the Word or Logos, &c. P. 465. The two-winged Cherubim placed upon the Ark are the Representatives of the regal and creative Powers or Potentates: But the divine Word is superior to these, falls not under any visible Idea; as being like no sensible thing: For he is the Image of God, the most ancient of all intellectual Beings, and the very next to the Chief, for there is no middle Being between him and that Essence who alone really and truly exists or bees. As it is written (*Exod. xxv. 22.*) *I will speak with thee over the Mercy-*



*Mercy-Seat between the two Cherubim.*  
 So that the Word is the Charioteer to the Potentates, but he who speaks presides, and directs the Charioteer how to drive, and shape his Course." This is his Reason why the Name *Jehovah* was given to the Word, which appeared in the Cloud, above the Mercy-Seat, and spoke in that Name to *Moses*; and who *Moses* says was *Jehovah*; and that is the Reason why *Jehovah* is never written, read, nor spoken, but *Adonai*, or *Evr.* P. 503. "In like manner the two chief Potentates of *him who is*, the beneficent one by which he created the World, and from which he is called God \*; And the avenging one, by which he governs and punishes, and from which he is called Lord, are said to be divided by him, he standing above between them. *I will speak with thee* (says he) *over the Mercy-Seat, between the two Cherubim,* (*Exod. xxv. 22.*) to shew that the most ancient Potentates of *him who is* the beneficent and Avenger are Peers, having him for their common Divisor. P. 668. For the Lid or Cover of the Ark which is

\* For this Change in the Order of the Words *God* and *Lord* from the other Editions, see *Mangey's Philo*, Vol. I. p. 496. which he makes *Fide MSS.* though he does not name them; and by which *Philo* is freed from contradicting himself, as in the next Citation.

called the Mercy-Seat is the Base of two winged Images, which in our Mother Tongue are called *Cherubim*, which the Greeks interpret *Much-Knowledge*. Some, from the opposite Position of their Faces, make them Symbols of the two Hemispheres, the one above, the other below the Earth; for the whole Heaven or Air is in a constant Rotation. But I understand by these Figures the two most antient and supreme *Potentates of him who is*; the one the Framer, the other the Governor of the World. The one named *God*, by whom he created and framed the World, the other the regal Potentate, called the *Lord*; by whom he rules over his Creatures by his Will and Pleasure: As he alone exists, he is in reality the Creator of all things, for he brought them into Being, when they had no Being; And he is King by Nature, or naturally, for none can have a juster Right to rule the Creature, than the Creator." Let us hear what his Commentators say, of whom two in the same Words, *Sybilline Oracles*, &c. p. 308. and *Spencer of the Laws of the Jews*, p. 764. (construing כֹּרֵב "the powerful and great one, and Might, and Strength,") say, "That *Philo* confirms this Construction, p. 465. who delivers it as his Opinion (and  
no

no doubt but he had it from the *Jews*) that the Cherubim represent the two Potentates of the Essence, the creative and the regal: And that the Mercy-Seat was the Symbol of the merciful Power or Potentate of God: We have therefore great Reason to believe the Word Cherub had, among the antient *Hebrews*, the Signification of Power, &c."

After all the Pains our Author has taken to allegorize this to nothing, his two Powers or Potentates, and his Word the Conciliator on the Mercy-Seat between them, will not answer. For though 'tis certain the real Word appeared emblematically upon the Mercy-Seat, his other two Potentates do not at all correspond with what was exhibited in these two Figures: Though, in attempting to evade what they exhibited, and to make us believe they were what he pretends, he tells us some Spirit ('tis certain, if any, some evil Spirit) told him; and he pretends to fancy he could make us believe what they were; the two Figures are exactly like each other; each had one Body, and four Heads or Visages, which are not a Sign of much, or many Intelligences, but of only four. They and the Propitiatory Seat were of one entire Piece of Gold. The Figure at one End

had two of the four Faces or Intelligences; suppose those of the Lion and the Man, inward; and the other Figure had the other two Faces or Intelligences, the Ox and the Eagle, inward; so that two beheld two, and all four the Mercy-Seat. And the other two Faces in the first Figure, the Ox and the Eagle, must look outward; and in the second Figure, the Lion and the Man must look outward; so all four look outward to the Walls of the House, emblematically behold all other things. And though what he says, that one of these Potentates is represented as taking Revenge, and another very beneficent, and that that shews us he knew the Design of this Exhibition, yet he wants two Intelligences in each Figure. And, if we take in his Word, there will still want one, a Man in each.

But though he was not so honest as to give us them all here, he has in his Way told us how many there were elsewhere. P. 464. — “The Chief is the creative Power or Potentate, by which the Creator framed the World; the next is the royal, by whom by Virtue of Creation he rules his Creatures. The third, the propitious or merciful Potentate, by whom the Maker has Pity on his Creatures. The fourth the legislative, by whom what is not fit to be done,

done, is prohibited. P. 1140.—The first regards the Essence existing, the second the Word of that Essence, who is called (*Be-rith, Diatheke*) the Covenant; the third the wise one, the fourth the proficient \*."

That we may avoid the Objections merry Mortals may make; suppose it be true that such a Covenant as we mention was made in the highest Heavens, and that they were pleased to exhibit it here, before Writing was, for the Information of Man, and for a Memorial, as the Bow in the Cloud. Man could not see them, they could not use the Archtype in Miniature, because those three have no Faces. Angels could not be seen; and if any Figures had been agreed on to represent them by, that would have shewn them Parties to the Covenant,

\* From this Specimen, gentle Reader, you may form a Judgment of *Philo*, whom the learned Dr. *Mangey*, after wearying his Brain and his Subscribers Patience for upwards of twenty Years, has lately published: And recommends to the World as an *Author much superior to the Jewish, and little inferior to Christian Writers*, — who has said nothing concerning the divine Word or Logos, but what the Authors of the Gospels have confirmed; and who, before the Writings of St. John, St. Paul, and St. Luke, has given us almost the very same Ideas of this Mystery as they do. Does not the Man who asserts this plainly evince that he understands neither what the inspired Writers, nor what his own Author means? And when Persons take upon them to be Teachers of Divinity so ill qualified, not to harangue, but to give the true Sense of Scripture, no wonder the People halt between God and *Baal*.

which was impossible. 'Tis said 1 *Pet.* i. 12. *that the Angels have desired to look into these things*; but none save Parties had any Business. The Figures of Men could not be used; because one of them was to be a Party, so he was really exhibited. But, if the other three had been like Men, the Figure would not have been exhibited, the taking of Man into the Essence. So the Bull, the chief of the tame kind; the Lion, the chief of the wild kind; and the Eagle, the chief of the winged kind, themselves Rubbim, were properly used. If these three had only been exhibited, they, though Types, might have been called *Aleim*: But as the Man was taken in, and made one of them, they could not be called *Aleim*, the Names; nor by any other Word which is only used for the Persons of the Essence. Indeed, in *Ezekiel* they are said to be instead of the *Aleim*. Since the first Exhibition at Paradise the Heathens made these three the Emblems of their Trinity; the Ox Fire, the Lion Light, the Eagle Spirit; which they, as I have shewed, called Rubbim, which three are appointed Rulers; and under those Names many things in Scripture are not only said of them, but of the eternal Three. And in that physical Sense the Names, or Appearance of these

these Cherubim, may be used in Scripture, as I have hinted, without making any Reserve then for this. *Buxt. Chald.* כרוב *cheruf*—"Cherubim of a human Form with Wings, representing Angels, *Exod.* xxv. &c. Talmud—What is a Cherub? the same as כרוביא like a Boy; for in *Babylon* they call a Boy כרוביא *Chagiga*, Fol. 13. 2." Though the Faces of these are described; though this is an *Hebrew* Word used at first many Ages before *Babel* was; though the Word in *Chaldee*, in Scripture, signifies a Great one, Master, &c. to avoid this great Mystery they have formed, and told these idle foolish Stories. I am ashamed for our great Men, who have not only followed them in Writing, but designed these Figures after these Stories.

I have shewed in the *Names and Attributes of the Trinity of the Gentiles*, That the Heathens had a Temple to the Names under the Title of כרובים *Magnates*. *Philo* knew the Fire, Light and Spirit were called Rubbim, or said to be sicut *like* Rubbim, and must know they had been worshipped under that Name; so takes them, or his supposed Potentates in them, for those the Cherubim represented. The Word כרוב, as I have said elsewhere, is the highest Epithet the *Hebrew* Tongue

affords; 'tis great in Strength, in Power, in Wisdom, or whatever can be termed a Perfection. As those Beasts were both Emblems of the Chiefs, and of the Names, this is expressed in the most simple Sense, כ, like, sicut, quomodo, in the same or like Manner, as the רבים the *Magnates*, *Great ones*, *Potentates*, or, &c. Ezra v. 8. *We went into the Province of Judea, to בית the House אלהים of the great God*; 2 Kings vi. 16. *For they are רבים great who is with us*. Neh. ix. 19. *For thou in thy great Mercies*. Prov. xvi. 10. רב *The great one who formed all things*. Isai. xix. 20. *And he will send them a Saviour and רב a great one, and he shall deliver them*. lili. 11. *By his Knowledge shall my righteous Servant make Justification לרבים to the great ones—therefore will I divide him a Portion with רבים the Great and with the Strong—because he shall empty out his Body to Death, and be numbered with the Transgressors, and bear the Forfeiture due to the great ones, and he shall intercede for Transgressors*. lxiii. 1. *Who is this that cometh מן הדם in human Nature, with died Garments from the Vintage? this that is glorious in his Apparel; a taker of Captives, by the רב great one his Strength? I that manifest*



*feft the Secret (Mystery) in Righteous-  
nefs; a great one to fave. Pf. xxxvii. 11.  
And delight themfelves in רב שלום the  
Great, the Pacifier. xlviii. 3. The City  
of רב מלך the King, the Great one. So  
Pf. xli. 13. And haft fet me before thee for  
ever. xlii. 6. I will yet afcribe unto him  
the Salvation of his Face, [or Light of  
his Countenance.] lxxxiv. 10. Look upon  
the Face of רצו thine Anointed. cxxxii.  
10. For the Beloved one thy Servant's  
Sake turn not away the Face of thine  
Anointed.*

Let us examine the Texts, *Exod. xxv. 9.  
According to all that I ſhew thee, after  
the Patern of the Tabernacle, and the  
Pattern of all the Instruments thereof,  
even ſo ſhall ye make it. And they ſhall  
make an Ark.—16. And thou ſhalt put  
into the Ark the Teſtimony which I ſhall  
give thee. And thou ſhalt make כפר  
a Mercy-Seat of pure Gold: Two Cubits  
and a half ſhall be the Length thereof,  
and a Cubit and a half the Breadth  
thereof. And thou ſhalt make two Che-  
rubims of Gold, of beaten Work ſhalt thou  
make them, in the two Ends of the  
Mercy-Seat. And make one Cherub on  
the one End, and the other Cherub on the  
other End: Even of the Matter of the  
Mercy-*

*Mercy-Seat shall ye make the Cherubims on the two Ends thereof. And the Cherubims shall stretch forth their Wings on high, covering the Mercy-Seat [Coverer] with their Wings, and their Faces shall look one to another: Toward the Mercy-Seat shall the Faces of the Cherubim be. And thou shalt put the Mercy-Seat above upon the Ark—and there I will meet with thee, and I will commune with thee, from above the Mercy-Seat, from between the two Cherubims which are upon the Ark of the Testimony, of all Things which I will give thee in Commandment unto the Children of Israel.*

*40. And look that you make them after their Pattern which was shewed thee (which thou was caused to see) in the Mount. Ibid. xxxvii. 1. And Bezaleel made the Ark—6. and he made the Mercy-Seat of pure Gold—and he made two Cherubims of Gold beaten out of one Piece made he them, on the two Ends of the Mercy-Seat. One Cherub on [out of] the End on this Side, and another Cherub on [out of] the other End on that Side: Out of the Mercy-Seat made he the two Cherubims on the two Ends thereof. And the Cherubims spread out their Wings on high, and covered with their*

*their Wings over the Mercy-Seat, with their Faces one to another; even to the Mercy-Seat ward were the Faces of the Cherubims. Exod. xxx. 34. Take unto thee Stacte and Onycha, and Galbanum, —with pure Frankincense.—36. And thou shalt beat some of it very small, and put of it before the Testimony in the Tabernacle of the Congregation, where I will meet with thee: It shall be unto you most holy. Levit. xvi. 2. Speak unto Aaron thy Brother, that he come not in at all times into the holy Place, for I will appear in the Cloud upon the Mercy-Seat. Thus shall Aaron come.—13. And he shall put the Incense upon the Fire before Jehovah, that the Cloud of the Incense may cover the Mercy-Seat that is upon the Testimony, that he die not. And he shall take of the Blood of the Bullock, and sprinkle it with his Finger upon the Mercy-Seat Eastward: And before the Mercy-Seat shall he sprinkle of the Blood with his Finger seven times. Then shall he kill the Goat of the Sin-Offering that is for the People, and bring his Blood within the Veil, and do with that Blood as he did with the Blood of the Bullock, and sprinkle it upon the Mercy-Seat, and before the Mercy-Seat. 29. In the seventh Month,*

*Month, on the tenth Day of the Month, ye shall afflict your Bodies, and do no Work at all—For on that Day shall the Priest make an Atonement for you, that you may be clean from all your Sins before Jehovah.*

It appears that there was a Pattern of these Things shewed to *Moses* in the Mount; and it appears in *Buxt. Arca Fæderis*, p. 81. that several great Divines have thought that *Moses* had a Vision of the very Persons and Actions these Shadows represent. But, if that had been, he would have seen the Glory, and would have had no occasion to have pressed so earnestly to see it. So to *David*, 1 Chron. xxviii. 11. *Then David gave to Solomon his Son the Pattern of—and the Pattern of all that by the Spirit of—18. And—for the Pattern of the Chariot of the Cherubims that spread out their Wings, and covered the Ark of the Covenant of Jehovah. All this, said David, Jehovah made me understand in Writing by his Hand upon me, even all the Works of this Pattern.* And it appears that the Pattern which was shewed to *Moses* in the Mount, and exhibited in these Figures in the *S. Sanctorum*, were proper Representations of the *Rubim* in the highest Heavens, and of their Actions

Actions in what chiefly concerned the Jewish Religion, from *Acts* vii. 44. *Our Fathers had the Tabernacle of Witness in the Wilderness, as he had appointed, speaking unto Moses, that he should make it according to the Fashion he had seen.*

*Heb.* viii. 2. *A Minister of the Sanctuary (of holy Things) and of the true Tabernacle which the Lord pitched, and not Man.* *Ibid.* ix. 11. *Glassius*, p. 315.—

“*Piscator*, *Heb.* viii. 5. by the Word *Type* understands the Archtype itself, or that primary Exemplar of heavenly and spiritual Things, which were pretypified or prefigured by the Tabernacle, and the Ceremonies annexed to, and celebrated in it; such as the Death of Christ upon the Altar of the Cross, and his Entrance into the Sanctuary of Heaven, which Things were shewed *Moses* by the Spirit.” *Ibid.*

1214. “When the Ceremonies and Types of the Old Testament are called Shadows in respect of Christ, *Col.* ii. 17. *Heb.* i. 10. it (Shadow) is not to be understood naturally, but artificially and picture-ways: For Painters, at first, delineate a Shadow, or Shadow-like Sketch, &c.” *Ibid.* 1118.

“But this is said of Christ, our Saviour and God incarnate, in a double Sense.

1. While the Body is opposed to Shadows,

dows, Figures and Types in the Old Testament, the Reality or Complement of Things prefigured by these Shadows, is thereby signified, *Col. ii. 17. Which are a Shadow of Things to come; but the Body is of Christ; i. e. the Truth and Fulness is in Christ.*" This is the Archtype, these are the true *Rubbim*; and, if exhibiting them make a Covenant, or bringing it to Memory be creating them, then Father, Son, and Holy Ghost are created. *Heb. viii. 4.—Seeing that there are Priests that offer Gifts according to the Law: Who serve unto the Example and Shadow of heavenly Things, as Moses was admonished of God, when he was about to make the Tabernacle. For see (saith he) that thou make all Things according to the Pattern shewed thee in the Mount. Ibid. ix. 1, 3.* Here is *Philo's* Exemplar that was made after the Archtype. *Ibid. ix. 5. And over it the Cherubims of Glory shadowing the Mercy-Seat; of which we cannot now speak particularly. 14. How much more shall the Blood of Christ, who, through the eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works to serve the living God?*

The

The כפר rendered Mercy-Seat was to be of the same Dimension of the Ark, or of its Lid, if it had any other; so to stand within the Crown of Gold, the Emblem of the Glory which was about the Top of the Ark, and so about this. It and the two Cherubims, one at each End, were to be all beaten out of one Piece of Gold, the Emblem of the Essence. This Word כפר, which contains the Mystery, signifies to cover with Pitch, which defends that covered from the Air, Storms, &c. So *Pag.* 1214. *Villa*, a Place of Covering, pitched Tents or Coverings. So Dew, *Pruina*, that covers every thing. It is used for some sort of Aromatick, they suppose Camphir. And some Vessel in the Temple was called by this Name. *Buxt. Chald.* a Bason (supposed to be named for having a Cover) for the Priest to wash his Hands in. *Pagn.* to clean the Knife from Blood. It is used for *Leunculus*, a Lion, they say, from his lying covered. They construe it to expiate, Expiation for Sin, &c. But the Idea appears from one who had acted as a Judge. 1 *Sam.* xii. 3. *Of whose Hand have I taken כפר and covered my Eyes with it.* Something that is preferable in the Eyes of the Father, who is both Plaintiff and a perfect Judge, to the Justice which

which could have been performed by the Criminals, or to the Punishment which he could have inflicted upon them. *Amos* v. 12. *Te afflict the Righteous; ye take כפר a Bribe, and oppress the Poor in Judgment.* So *Isai.* xxviii. 18. *And כפר the Propitiation of your Purifier with Death, and your Vision with the Grave shall not stand.* So as this was a Part of the Emblem of the Essence and Man taken in, and was in the Form of a Table or Stage, where some Person, or thing not then formed, and the Actions he was to perform were to be typically exhibited. *Propitiatorium* is itself a Covering, and a Place for him who was to cover, it has been said to cover the Law; and though one who could not read, yet would write, has asserted that the *Pentateuch* was in the Ark; and thence that it was lost, &c. it never was in it. But if the Law were taken for the Tables, as the Terms of Purification, as the Ark is called, for him who was to supersede and supply it; whatever or whoever this Place was for, he was to be under the Shadow of their Wings, of the Cherubim, or what was to be done there was to be done under their Protection, was to take off the Eyes of those represented by the Cherubim from other Objects,



jeels, and fix them upon it. The Faces of the Cherubim are called the Faces of *Jehovah*, *Zant. Pagn. Lex.* 2193. פנים—פנה  
 “ This Name you may properly render, what we call *Persons* in the holy Trinity; to signify three Hypostases, or Subsistencies, not merely Names, as some impiously render שמות.” As each of the Cherubim had four Visages, or strictly, when two should be joined, three; and as each was a Party concerned in what was to be transacted there; they could not, as I have shewed, be represented in one Figure; so as that they could cover the Place with their Wings, and that each could look upon the Place. The Essence was not to be divided, each Figure was the same, and each looked the same Way. But they were to be represented as Parties standing on each Side, and each giving their mutual Assent and Consent. *Zant. Pagn. Lex.* 2194. “ Face to Face signifies mutual Action between the Parties present—to set the Face to any thing, is to resolve to do it.” The *Jews*, not willing to own each had four Faces, to reconcile these, cited, and 2 *Chron.* iii. 13. *their Faces* לביה (Translat. *inward*) have told us many strange Stories, that they turned their Heads, or, &c. as

you may see *Zant. Pagn.* p. 2394. We suppose they stood thus.

My Readers must not expect short References to explain the Parts of this Figure; nor to find that it is sufficiently explained in this short Tract. I must refer backward; both the Old and New Testament were writ to explain, and are but References to what was exhibited or represented in this Figure. And all the Heathen Books do but aim at describing the Shadows of what was exhibited in it.

This proves what the *Jews* are not willing to own. If each Figure had four Faces, and in the two Figures, each of those four Faces looked inward at the כפ the Covering, the other two in each, so all the four Faces looked outwards towards the Temple, to the typical Services, Prayers, &c. performed there; so to Christ's Actions and Sufferings, &c. in this World; which the Temple without the *Sanctum Sanctorum* exhibited: And as the Faces of the three or four were to be inward, and regarding the Mercy-Seat, so upon him that was to act in that Place, and upon the Actions that were to be performed by him, and so to see him and his Actions: So  
 whoever

whoever he was that was represented by the *Jewish* Priest who sprinkled the Blood there before them, and that was to be and act there; whether he was Priest, or he was Intercessor, or both, he was to see the Face of each of them, and that his Manhood was taken into them; and also to see that he was, and acted, under the Covert of their Wings. Whether this propitiatory Seat was what the *Jews* call the Chariot of the Cherubim, or there was another for which the Gold was ordered, 1 *Chron.* xxviii. 18. the Scriptures do not determine. 'Tis certain *Philo*, and all the Rabbies, knew there were four Cherubim or Figures, which had each four Visages in *Ezekiel's* Visions; so the Number of Potentates in the Essence was not determined by the Number of Figures, which were each exactly the same, but by the Creatures in each besides the Man; and there are plain Reasons to be given why there were four Figures there, as well as why there are but two here.

Thus far it appears not who this Person was who was to act here; but, the Word *נמר* being used for a *young Lion*, which was the Emblem of the second Person in the Essence, it appears, as this was all exhibited emblematically, that it was he who was to

cover what was to be covered from the Sight of the Cherubim, and that they were to fix their Eyes upon him and his Actions. And as this Lion was to take upon him the Seed of the first Line of the Tribe of *Judah*, so it was the Actions of the Lion of the Tribe of *Judah* they were to observe. *Pagn.* 1212. כפר—"A Type of Christ, as *St. Paul* teaches, *Rom.* iii. as the Law by which is the Knowledge of Sin, was covered by the Lid of the Ark, the Mercy-Seat, so Christ covers, remits, and expiates Sin, lest the Law should any longer accuse or condemn; the Anger of the Father being placated by the Son: And hither some refer *Psa.* xxxii. 1. where Blessings are predicated of the Man whose Sin is hid or covered by Christ, namely our Propitiatory; so *Rom.* iv. 7, &c." The Rabbies tell us very positively cited by *Buxtorf* in his *Arca Fæderis*; that, during the first Temple, the Figure of a Lion couchant always appeared in the Fire of the Sacrifice; indeed he was typified there, and if those who have told this Story had known what it meant, we should not have had it.

The *Jews* had their Time of Mourning preparatory to the High-Priest's sprinkling the Blood upon this כפר before the Cherubim; and their Time of rejoicing after it was

was over. *Schind. Lex.* p. 890.—*Targ. Levit.* xxiii. v. 30. “ *In the seventh Month, in the tenth Day of the Month, ye shall afflict your animal Frame, and shall do no Work, &c. because in that Day יכפר עליכם he will be propitious towards you, that ye may be cleansed before the Lord from all your Sins*; where the Reason of the Name is added. This tenth Day of *September* the *Jews* celebrate in Memory of the Remission of the Sin committed by their Adoration of the Calf. That Day they neither eat nor drink, nor do any thing, neither do they wash, or anoint, or tie on their Sandals, or perform marriage Duty (רשמיש המטה) or read any but sorrowful Writings, such as the *Lamentations* of *Jeremiah*, until the setting of the Sun and the Rising of the Stars—thence it is called יום צום the Day of Fasting, and צום גדול the great Fast, and יום כיפור the Day of the Fast of the Expiation, and צום הכפרים the Fast of Expiations, referred to *Acts* xxvii. 9.—On this Day the High-Priest alone entered yearly the Holy of Holies, *Heb.* ix. 25. having on his pontifical Vestments; the People all fasting; and made a solemn Oblation, by which he purged the Sanctuary from the Defilement of the People, and all other  

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Sins,

Sins.—*Targ. on the Lamentations of Jeremiah*, c. i. v. 4. her Virgins weep because they cease to go out the fifteenth Day of *Ab*, and on *יום כיפור* the Day of Expiations, which is the tenth of *Tisri*, to lead up Dances. For they lead up Dances upon Festivals. *Millii Talmudical Codex*. 534. The Joy of this Festival was increased by the Singing of the famous Hymn called Hallel, which comprehends six Psalms, from the hundred and thirteenth to the hundred and eighteenth inclusive. *Ib*. 519.—After the Day of Expiation the Perfection of *Israel* hath reached its Summit. The Feast of Tabernacles therefore is the Fundamental of all the other Feasts, because Hallel is sung entire all the Days of that Feast." The various Manners of rejoicing upon this Occasion are too numerous to be cited.

From this *כפר* and another Word a Place had its Name, *ibid. Schind.* p. 891. "*כפר נחום* *Capernaum*, a City in the Region of *Geneser*, not far from the Lake of *Genesareth*, four Leagues distant from *Mount-Carmel*; a most delightful Place, Where Christ dwelt, upon which Account he paid the Tribute of a Didrachmon. *Bethlehem* gave him Birth; *Nazareth* Education; *Capernaum* a Dwelling-Place, from whence he came into his own City." Hence, as many  
other

other Towns were prophetically named, this was called the Cover; so Village of Consolation; predicted, *Gen.* v. 29. in **חן** and often promised under **חן**.

The Account they give us of expiating for the Sin of worshipping the golden Calf is Rabinical, for *Gen.* iii. 24. upon the Repentance and Belief of our first Parents, so long before the *Jews* made the golden Calf, the very Figures sicut Rubbim, &c. were supernaturally exhibited near Paradise. And though the *Jews* and our Translators have made these, &c. only a Scarecrow to keep *Adam*, &c. from coming at the Fruit of a Tree in the Garden; these, &c. hieroglyphically exhibited the Means and Manner of Propitiation for their Fall, as well as for the Sin of all their Posterity; and *Jehovah Aleim* inhabited these and the rest of the Figures in this Exhibition. And consequently the Priest and the כפר the Mercy-Seat were exhibited there; without them the Exhibition could not be sicut *like* Rubbim; because above, before the real Rubbim, the second Person, was sprinkling the Blood, and they regarding it. The High-Priest represented the Intercessor, who, in Idea, exhibited the Blood and the Incense at making the Covenant, who was of the Essence and one of the Rubbim, the

eldest Son, *Gen.* xxv. 23. was called אבנא and was predicted to serve the Younger, to whom he sold his *Birthright*, who was of the eldest Line, and whose Issue are said to be so, *Exod.* iv. 22. *Israel is my Son, my First-born* (or he who has the *Birthright*) so in the Predictions, *Psal.* lxxxix. 28. *Also I will give him the Birthright higher than the Kings of the Earth.* *Mich.* vi. 7. *Shall I give my First-born for my Transgression?* *Zech.* xii. 10. *And I will pour upon the House of the Beloved, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.* So the High-Priest was, as a Type, properly called אבנא, my great one, At the last End, the *Jews* applied this, founding it Rabbi, falsely to every one they thought learned, or great, except to Christ; and, though unknowingly, truly to him. Above, and here, the Blood was but ideal; but the High-Priest, as a Type, was to have real Blood though typical, and the Intercessor above was to have real Blood, though it was but to be ideally exhibited, So, besides the  
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Cherubim, there was a further Exhibition hieroglyphically, or in Figures, which these Words must express, and in which each of the Persons, as above, inhabited their respective Parts, ואֶת־לֶהֱטֵה הַחֶרֶב הַמִּתְהַפֶּכֶת, &c. *The Targums of B. Uz. and Hier.* construe אֶת־לֶהֱטֵה הַחֶרֶב the Punishment in Hell. אֶת־לֶהֱטֵה is not, as they have made it, a Participle, flaming, nor has it any Relation to the Edge of a Sword; the Verb is to burn, so the Burner, as an Emblem the Action of burning; the Idea is taken from withering, or scorching by the violent Heat of the Sun, which, in the Scripture-manner of exhibiting things, is the Father's Wrath. הַחֶרֶב the Verb is to slay by cutting, so the Noun a Sword, Knife, or, &c. *Jos. v. 2.* for sharp Instruments of Stone to circumcise; so for the Mountain where afterwards the Type, in renewing the Covenant, was cut off. As a Sword, the Emblem of that with which Kings cut off Malefactors, so an Emblem of cutting off. As *Nach. iii. 15.* חֶרֶב תִּכְרֹתְךָ *the Sword shall cut thee off.* So in the Sense I take this *Nach. ii. 14.* וְכַפִּירֶיךָ *thy Propitiators shall the Sword devour.* *Zech. xiii. 6.* *And say unto him, What are those Wounds (or Rods to smite with) in thine Hands? And he shall say, They are what*  
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*I smite with the House* מֵאֶחָבִי *of my Love.*  
*The Sword is drawn forth against my Shep-*  
*herd, and against גִּבּוֹר the Man my Fellow,*  
 &c. The Verb הָפֵךְ is to turn or change  
 the Substance, Form, State, or Course of  
 any thing. They make הִמְתָּהפֵכֶת a Parti-  
 ciple, changing itself. If this were con-  
 strued so; the Scene exhibited, Wrath cut-  
 ting off, changing itself into the opposite  
 Scene of Love and Immortality; that would  
 be conform to the rest of the Exhibition  
 before and behind, and to the Terms of  
 Scripture. This was a hieroglyphical Re-  
 presentation, and I suppose the Origin of  
 all such; and that there was a Figure for  
 each of these Words; as none have con-  
 sidered things in that View, I cannot make  
 any Use of that Evidence. Words with  
 the Præfixes of הַ and מַ and הֵ are sometimes  
 Participles, but mostly Nouns. The *Jews*  
 have formed them into Participles, and  
 given no Rules about the Nouns, and we  
 have no Rules but what they have given;  
 so, without publishing new Rules, I can-  
 not contest a Word. We know by the  
 typical Observation, and by the Comple-  
 tion, that the Word which they make  
 changing itself was a Figure, because some-  
 thing was used to bind the Creature, the  
 Type of the Sacrifice. The Sword or  
 Knife

Knife was next used to slay the Type, and afterwards the Body underwent the Burning, the Wrath; in the Original the Wrath first, and continued to his Death; the Nails next pierced his Hands and Feet, and shed his Blood, and lastly fixed his Hands and Feet to the Cross; after his Death the Spear was used to give Demonstration. This Word wanting the Hemantick ח is used in Scripture for some Instrument used to the same Purpose as the Cross was, 2 Chron. xvi. 10. " *And put him in בית המהפכת the Prison-House.* Jer. xx. 2. *And put him על המהפכת.* ver. 3. *Took him out of המהפכת,* xxix. 26. *that thou shouldst put him in המהפכת and in הצ'נק the Stocks.* Schind. Lex. Jer. xx. 2. " A Prison, an Instrument by which the Bodies of Criminals were tortured and put to the Rack; a wooden Machine, in which the Neck and Feet of Offenders were put. Targ. A Rack. Marius a Gibbet, or other torturing Engine; a Prison, an iron Mannicle, in which the Hands were confined." I suppose, the Place and Instrument of changing their Liberty, Ease, Life, or, &c. for Confinement, Torture, or Death. So, if the Parts represented here were performed, or to be performed by the great ones, and were, as an Exhibition of an

Institution, part to be regarded, and part to be typically observed, it shewed the Covenant and the Person, the Instrument and Action, joined in one Word, which expressed the sort of the cutting off, or Death of him, who, in Type and Reality, should by his Suffering there change the Scene of Wrath and Destruction towards himself, and the Criminals for Peace, Lives, Glory, &c. *Joel iii. 4. Schemosh shall be changed into Darknes.* Neh. xiii. 2. *And our Aleim turned the Curse into a Blessing.* Ps. xxx. 12. *Thou hast turned my Mourning into Musick to me.* Jer. xxxi. 13. *I will turn their Mourning into Joy.* The Design of this Exhibition is shewed in the following Words, לשמר *to keep* (as a religious Institution, to keep by observing what was instituted) *the very Way to the Tree of Lives.* Exod. xvi. 28. "How long refuse ye to keep my Commandments and my Laws? So, Numb. xxxi. 30, 47. "How long refuse ye to שמר *to keep* my Commandments and my Laws? So Numb. xxxi. 30, 47. *To the Levites שמרי משכרת משכן who keep the Charge of the Tabernacle of Jehovah.*" 'Tis impossible this can be, as the *Jews* have construed it, to regard the Tree in Paradise, that State was abrogated; and it cannot be to restrain

restrain, or hinder Men from coming at a thing, without which they must be eternally miserable. But, by these Actions of the great Ones, and of the Priest, and Sacrifices, the Types of one of them, to keep the very Way really, and typically for Men by Observation, by Compliance. This Vision exhibited Mercy to Man, the Wrath was to fall upon his Surety; *Psal. lxxx. 17. Let thy Hand be upon אִישׁ the Man of thy Right-hand* (his Position in the Cherubim) *upon the Son of Man whom thou madest strong for thyself. So will not we go back from thee; quicken us, and we will call upon thy Name, &c. Psal. cx. 1. To the Beloved a Song. "Jehovah said to אֲדֹנָי my Lord, sit at my Right-hand; till I make thine Enemies thy Footstool."* This Word refers back to the whole Appearance, or what it hieroglyphically exhibited as an Institution to be kept on one Part, and to be observed typically on the other Part; and forward to the Reality, to אֶת דֶּרֶךְ the very Way to the Tree of Lives. The great ones, the Trinity on their Part, so the Man to be taken in on his Part, and all Mankind on their Part were to observe this Institution: The Trinity to keep the Covenant, the Man to suffer and atone, the joint Person to inter-

elsewhere shewed, that was one Reason why these hieroglyphical Figures were retained after Writing was revealed. From what these Appearances exhibited the Christian Religion took its Rise, and now the Fools may dispute how old it is; from this was the Pattern of Persons, Things, and Actions, in the Heavens, and from this all the Institutions to exhibit them, typically upon Earth, took their Rise; from these all the hieroglyphical Representations, not only of the true, but of the false *Aleim*, of Persons or Actions, took their Rise; from this *Adam* took all the Ideas, and framed Words, or applied those then already framed, which fitted the Ideas, as *Aleim*, &c. Glory, Justice, Mercy, Propitiation, Expiation, Atonement, Redemption, and all the rest: Hence these Figures joint or separate; and these Creatures, by their Presence, became the outward Object, and so constituted the Places of Worship, not only to the true Worshipers, but to the false ones, and were sacred to all Mankind; hence the Ox in *Egypt*, hence the Lions, not only in the Temples, but on Altars, Sepulchres, &c. hence the Eagle, hence the Halves of the Lion and Eagle joined, which they called a Gryffon; hence several Heads to one Body, hence Parts of one sort of Body to

to Parts of another sort, as Wings to Men, Beasts; hence the Figure of a Man with a Crown, and other Insignia of Divinity, Power, &c. so in innumerable other Things.

As the outward Part of the true Religion consisted chiefly in performing the Institutions before these Representations, and that doubtless they had them large and fixed, so small and portable, as *Ezek. xi. 16.* "Therefore say thus saith the Lord Jehovah, Although I have cast them far off among the Heathens, and although I have scattered them among the Countries, yet I will be to them a little Sanctuary in the Countries where they shall come. *Jer. xvii. 12.* The Throne of the Glory set up from the first, the Place of our Sanctuary." And that all Directions and Responses came from them. Besides shewing us the Rise, Use, &c. of things early and frequently mentioned, such as Sacrifice, &c. it shews us why they were limited to Place, to Person, &c. Now we understand Passages which could have no other Sense, as when *Cain* says, *Gen. iv. 14.* *From thy Faces shall I be hid.* *v. 16.* *and Cain went out from the Faces of Jehovah.* *Ibid. x. 9.* *He was a mighty Hunter after the Faces of Jehovah, &c.*

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that is, in finding, taking, and destroying the Emblems, the Faces. xvii. 1. *Walk before me* (i. e. act the Part of Priest to, or before these Faces) v. 18. *And Abraham said, O that Ishmael might live before thee.* xxv. 22. *And she went to enquire of Jehovah, and Jehovah said unto her.* xxvii. 7. *And bless thee לפני with respect to the Faces of Jehovah.* v. 15. *And Rebekah took the Garments of Esau her elder Son, the desireable (or sacred) ones, which were with her in בית the House sc. of God.* By which it appears that, after Isaac was superannuated, Esau had exercised the Office of Priesthood, till Isaac had blessed Jacob. Ibid. xxviii. 19. *And he called the Name of that Place בית-אל the House of the Irradiator,—and Jacob vowed a Vow—if—so that I come again to my Father's House in Peace—and this Stone which I have set up for a Pillar shall be the House of the Aleim.* ch. xxxv. 14. *And Jacob set up מצבה a standing Representation, in the Place where he talked with him, even a standing Representation of Stone: And he poured a Drink Offering thereon, and he poured Oil thereon; and Jacob called the Name of the Place where the Aleim spoke with him Beth-el.* Ibid. 31. *When Laban searched for his Aleim.* v.



37. *What hast thou found of ail the Instruments* בִּיתָךְ of thy Temple. *Ibid.* xxxv. 2. *Put away the strange Aleim.* Job i. 5. *Job sent and sanctified them, and rose up early in the Morning, and offered Burnt-offerings, &c.* So in a Convocation, *Exod.* xvi. 9. *Come to the Faces of Jehovah.* So in depositing the Manna, *v.* 33. *Lay it up before Jehovah—so Aaron laid it before the* הָעֵדוּת *Testimony.* *Exod.* xviii. 15. *And Moses said unto his Father-in-law, because the People come unto me to enquire of the Aleim.* Hence xxii. 9, &c. where *Aleim* are read Judges, read *Aleim.* xix. 22. *And let the Priests also which come near to Jehovah sanctify themselves.* *v.* 24. *Let not the Priests—break through.* xxiii. 19. *The First-Fruits of thy Land shalt thou bring into the House of Jehovah thy Aleim.* There is a Time mentioned, when the sacred things, of which the Tabernacle and Exhibitions in it were included, which represented the Presence, were separated from the People of *Israel*; viz. when they had worshipped the golden Calf, and were threatened to be destroyed: The Word used is עָדָה and the same Word is used, *Ezek.* vii. 28. for the Temple, and the Representations in it. *Exod.* xxiii. 6. *And the Children of*

Israel stript themselves of their instituted Ornaments, by the Mount Horeb. And Moses took the Tabernacle and pitched it without the Camp, and called it אהל מועד Ael Muod; and it came to pass that every one which sought the Lord, went out unto the Tabernacle מועד of the Congregation which was without the Camp. These and the new ones are distinguished, Numb. ii. 17. And the Ael-Muod by which the Levites encamp in the Midst of the Camp shall set forward. x. 33. And they departed from the Mount of Jehovah three Days Journey; and the Ark of the Purifier Jehovah went before them the three Days Journey, to search out a Resting-Place for them." By which it appears there were two Tabernacles; nay, 'tis strongly implied, that they had both an Ark with Cherubim, and a Temple, in Egypt, 2 Sam. vii. 2, 6. (1 Chron. xvii. 1, 5, 12. But the Ark of the Aleim (of the Covenant of Jehovah) dwelleth. Under Curtains—whereas I have not dwelt in any House, since the Time that I brought up the Children of Israel out of Egypt, even to this Day, but have walked in a Tent and in a Tabernacle (from Tent to Tent, and from a Dwelling) v. 13. He shall build an House for my Name. Though the Ark made by  
Moses

*Moses* was in a Tent at *Sion*, when the following Speech was made, by it there seems to have been another Ark in the Army, 2 *Sam.* xi. 11. And *Uriah* said unto *David*, the Ark, and *Israel*, and *Judah* abide in Tents. It appears that while the Ark and Cherubim made by *Moses* was at *Kirjath-jearim* in the House of *Aminadab*, 1 *Sam.* xiv. that the *Levitical* Priests went on with the Administration of their Office at the Tabernacle in *Shiloh*. *Ibid.* xxi. 6. Before the Faces of *Jehovah*, an Appellation of the Cherubim; so there were other Cherubim there, *Ibid.* xxii. In *Nob*, which they could not do without an Ark, &c. and they had another Ark doubtless with Cherubim; and, though perhaps small, no doubt much elder than that made by *Moses* in the Wilderness; and to which *Moses*, *Exod.* xv. 2. promised a Tabernacle, and before whose Faces he, as above, *Ibid.* xvi. 9. called a Convocation; and, without one, their Priests had been of no Use, no Atonement could ever have been made. 1 *Sam.* xiv. the *Levitical* Priests who were in *Shiloh* carried this to the Army, and consulted, v. 18, and 36. and *Saul* called this the Ark of the *Aleim*, in Opposition to the Ark made by the Children of *Israel*,

which was then at *Kirjath-jearim*, Ibid. v. 18. " And *Saul* said to *Abijah*, bring hither the Ark of the *Aleim*, for there was an Ark of the *Aleim*, and one of the Children of *Israel* \*." The *Jews*, who would have us believe that these Institutions begun with *Moses*, tell us a Parcel of Stories, that this was the Ark in which the broken Tables were; we have no Account of any such, or that it was the Ark in which they put the Ephod; we have no Account of any such Ark; the Priest was there, who wore the Ephod. Nay it appears there was then more Urim, and so more Thummim, and Ephods than one. *Ib.* xxii. 20. *Abiathar* a Priest then Chief escaped, and fled to *David*; Ibid. xxiii. 2. *David* enquired by *Abiathar*. v. 6. *Abiathar* brought the Ephod. v. 9. consulted with the Ephod. *Ibid.* xxviii. 6. *Saul* enquired, and was not answered *neither by Dreams, nor by Urim, nor by Prophets*, v. 15. *neither by Prophets nor Dreams*, Ibid. xxx. 7. *David* consulted with the Ephod. 1 *Chron.* xiii. 3. *For we enquired not at it* (the Ark which was at *Aminadab's* House) *in the Days of Saul*. Whereby it appears there was another Ark, other

\* That made by *Moses* by divine immediate Appointment, is called God's Ark, that which the Children of *Israel* had before, theirs.

Faces,

Faces, so other Cherubim before which they worshipped, and which they consulted; and two Urim, so two Ephods which were each consulted, though one did not answer *Saul*. Nay it does not appear, that the Urim and Thummim put into the Ephod made by *Moses*, were made then. And perhaps it was not for the Benefit of succeeding Generations that the old ones should be more particularly described, or even that they should be preserved, lest they should have divided into Sects, about whether the old ones or the new ones should be observed; as they did about the Place of Worship, whether it should be where the Ark and Cherubim first stood, in *Shiloh*, or at the Temple. Nay, perhaps the ten Tribes upon their Defection might detain or carry them off.

Our Translators would have us to suppose *Uzzah* a private Man, a Driver of the Cart with the Ark, and his Crime attempting to support the Ark and Cherubim when they were in Danger of falling and being broken; whereby they have endeavoured to charge God with an Action of Cruelty, and to deter Laymen, even when the Priests neglect their Duty, from assisting to prevent the Destruction or Loss of the most sacred things. As I may be

charged with what they make a Crime in *Uzzah*, it behoves me to state the Case, and shew who he was, and what his Crime was, and thereby clear God of Cruelty, and myself of being guilty of any Crime in putting my Hand to rescue the most sacred Emblems from being falsely represented, so defaced or lost. 'Tis not only lawful, but predicted, that this should be shewed, *Apoc. xi. 19.* "*The Temple of God in Heaven was opened, and there was seen in his Temple the Ark of the Testament of the Lord.*" This Expression is not that these things were seen in Heaven, but that the Dwelling of the *Aleim*, and what they had done, do, and will do there, was to be shewed upon Earth, as *Gen. iii. 34.* cited, so *Ezek. i. 1.* "*The Heavens were opened, and I saw Visions of the Aleim.*" This Prophecy has been supposed to refer to the Incarnation of *Christ*; it might have referred more plainly to the rending of the Veil, if these Figures had been there. *Buxt. Arca Fæderis,* p. 194. They tell us, they had a Propitiatorium where the Priest sprinkled the Blood, but not this Exhibition in the second Temple. It appears *1 Sam. i. 3.* That the Ark which *Moses* made with the Cherubim, &c. were in *Shiloh*, ch. ii. That the Chief of  
the

the Priests of the Tribe of *Levi* were so exceedingly wicked, that Men abhorred the Offering of *Jehovah*; and ch. iv. that they without consulting God carried the Ark, &c. to the Camp; and it was taken, ch. iv. and v. that there was Destruction wherever it came, till it was returned; ch. vi. that the *Levites* took down the Ark and the Coffer with the Jewels of Gold, &c. and, I suppose, took away the Jewels. But they left the Ark upon a great Stone, and the People uncovered the Cherubim, and the Ark, and looked at the Cherubim, or into the Ark, so many were destroyed there also. ch. vii. that the Men of *Baalath*, that is, *Kirjath-jearim* fetched the Ark from the great Stone, and carried it to the House of *Aminadab* on the Hill, and sanctified *Eleazar* his Son to keep, and do what was done about the Ark, and they were neither punished nor reproached for it. And doubtless this *Eleazar*, the Son of *Aminadab*, and those who succeeded him, and lastly *Uzzah* and *Abio* acted as Priests, to those who worshipped before that Ark, for many Years; and that 1 *Sam.* vii. 2. This Ark was then at *Kirjath-jearim*, and the People lamented; but *Samuel* let them not fetch it, till they had put away the false *Aleim*, &c. That 2 *Sam.* vi. 2.

*David*

*David* summoned the Rulers, with the Priest, *Levites*, &c. to fetch the Ark, v. 7. (1 *Chron.* xiii.) they took a new Cart, and consequently Oxen, and the Ark out of the House of *Aminadab*, and made the Ark ride upon the Cart; and *Uzzab* and *Abio* his Sons, who, of course, had enjoyed the Possession, and the Profits, drove or ruled the Cart and Ark, that is, *Abio* went before, and *Uzzab* with the Ark, and the King, Rulers, and *Levitical* Priests followed the Ark. And when, as we must suppose, the Oxen had gone a sufficient Length, and they wanted fresh Oxen, and they came to the Threshing-floor where, we may suppose, there were fresh Oxen: Because שֵׂמֶט they dismissed, released *Uzzab's* Oxen, which was taking the Ark out of his Hand, his Possession; he exerted himself upon the Ark of the *Aleim*, and יָרָחָו בָּרוּ seized it as his Property, as what he had an hereditary Right to the Possession of; which was persisting, that the Lay-People of a Village, under whom he held, had a Right to appoint and consecrate Priests to personate, and act in the Name of *Jehovah*, and to detain the most sacred Emblems, belonging to that Office. Nay even when the Priests, appointed by *Jehovah Aleim*, were taking those



those Emblems; to perform those Offices, before their Faces; and was the most daring Crime a Man could commit, and for which he was struck dead. These things are writ for an Example to others, who are, or may be guilty of the like Crimes, and not to deter others from explaining them. This frightened the rest, and they durst not bring the Ark to *Sion*, but carried it into the House of *Obed-Edom*, a *Levite*, and the *Aleim* blessed his House. That, 1 *Chron.* xv. 2. *Then David said none ought to carry the Ark of the Aleim, but the Levites.* v. 12. *sanctify yourselves—that you may bring up the Ark of Jehovah, the Aleim of Israel—*v. 13. *For because ye did it not at the first, Jehovah our Aleim made a Breach upon us, for that we sought him not after the due Order.* v. 15. *The Levites bare the Ark—upon their Shoulders.*

The Question has been whether the Representations of the *Aleim* of the Heathen, and the Services paid to them, or those of the Jews, were exhibited and instituted first. They, who knew nothing of one side of the State of the Question, have asserted that those of the Heathen were first, and borrowed by *Moses*; the contrary is now determined. If the Question

sion were now, whether the Heathens suffered the Believers or Jews to preserve their Memorials, and perform their Institutions in *Chaldea*, in *Canaan*, in *Egypt*, or, &c. if that had not been proved, as now it is, it would not have affected the main Question, when or whence the Representations and Institutions of the Jews, when they had Liberty to preserve or observe them, took their Rise; or when, or whence the Christian Institution took its Rise; both, now, are proved to have their Rise before this System, and their Publication as soon as there was Occasion to exhibit them; and that all other *Aleim*, and Institutions, were from Defections, and but false Representations of those, or such Representations of false Objects. Nay the Word **תרפים** *Teraphim*, which others used, nay, which the Children of *Dan* worshipped before, from the Time of *Micah*, at a Place far from the Tabernacle in *Shiloh*, or the Temple, to the Time of the Captivity, and which the apostate Jews would never give us the Meaning of, expresses the Design of the *Rubhim*, of which they have made the Root **רן**, where the *Van* is servile, and the Root **רם**, where the *Aleph* is sometimes changed to *He*, and sometimes both dropped, is to cure,  
to

to heal; and, besides many other Texts, is applied, *Ezek.* xlvii. 12. and cited *Rev.* xxii. 2. to the Tree of Lives, and its Meaning cannot be mistaken. So the Word expresses the Healers, the Curers of our Defects, Diseases, of our Sin. Nay **אלהים** *Aleim*, the Word universally used, and which they called their *Teraphim*, expressed the whole Affair, but could not be used by a Prophet, who writ strictly, for the *Rubbin*, because the Man was included.

The apostate Jews would have us suppose that their High Priest represented a Creature, an Angel; and that that Angel represented the Merit of the Life, and the Blood of Bulls and Goats, to two other created Angels, and that they are to represent the Merit, and Death, and Blood of Bulls, Goats, &c. before *Jehovah*, as of greater Value than theirs. This is pretty near what the first Heathens believed, when they supposed the Names, the material Agents, intelligent, and Ministers in intellectual Matters; and Part of this is what the apostate Jews held when they were carried into *Chaldea*, and the rest what they learned there. The Jews, about the Time of Christ, pretended to make Atonement by their own Bulls, Goats, &c.

*&c.* at their own Expence. And, as appears in *Buxt. Lex. Chald.* כפרה they now sacrifice a Cock, which they suppose to be sufficient to expiate. Our primitive Christians, upon a false Supposition, that if a Creature were not made a free Agent, but restrained from sinning, it would be more holy than another which was made free, and had not sinned; that the Word was such a one, and that he was to take upon him Flesh and suffer, and that the Priest represented his Merit, Blood, *&c.* to other two such, and that they were to represent his Merit, Blood, *&c.* to their *Deus*, which could not possibly be of any greater Value than the Merit of a Brute, which has not Power to act otherwise than as it is designed to act. And though all People, that ever lived, expected to make, or have Atonement by Sacrifice, our modern Apostates have abolished Sacrifice, and set up nothing in its stead, but will be saved by their own Righteousness.

'Tis plain the *Jewish* High-Priest did not act in his own Name, nor in the Name of the People, but in the Name of another. *Deut. x. 8. At that Time Jehovah separated the Tribe of Levi, to bear the Ark of the Purifier Jehovah, to stand before Jehovah to minister unto him, and to bless in*

*in his Name, unto this Day. Ibid. xviii. 5, 7. To stand to minister in the Name of Jehovah. Ibid. xxi. 5. For them Jehovah thy Aleim hath chosen to minister unto him, and to bless in the Name of Jehovah.*

*1 Chron. xxiii. 13. And Aaron was separated, that he should sanctify the most holy things, he and his Sons for ever, to burn Incense before Jehovah, to minister unto him, and to bless in his Name for ever.*

This opens a Scene, which opens both the Old and New Testament. The Priest did not minister, or offer Sacrifices or Gifts, or burn Incense to *Jehovah*, or to *Aleim* but as a Substitute; a Proxy, in the Name of a Person who was *Jehovah*, was of the *Aleim*. Hence there must be more than one Person in *Jehovah*, else he could not offer to *Jehovah* in the Name of *Jehovah*, nor could that Person be Intercessor to himself. Though every Gift was offered to the Trinity, it may be truly said, the Priest offered what was an Acknowledgement to that Person, to him. Indeed one might have supposed that he might have blessed, or done some other Acts to the People in the Name of the three Persons. But 'tis plain he did all he did in one Name. Hence I think it follows, that whatever was done in the Name of *Jehovah*,

*vah*, was done under this Person, so to the Name of *Jehovah*. What Person this is, the Scriptures have determined and ascertained by joining it to be the Irradiator, as *Gen. xxi. 33. Exod. xxxiv. 14. Isa. vii. 14.* and many other Ways. This Person is referred to *Psal. cxviii. 26. "He is blessed who comes in the Name Jehovah. Jer. xvi. 21. They shall know that my Name is Jehovah."* Indeed in the Plural *Jehovah* is said really to dwell or exist in the Names, in the sacred Trinity, so in each Person. So under the Name of the Lord, the Name of Christ in the New Testament; except where the three are named together, as in Baptism, or, &c. He was the Person in *Jehovah*, in the *Aleim*, of Name, of Glory, of Holiness, &c. So *Isai. lxiii. 16. Thou Jehovah art our Father, our Redeemer; the Eternal thy Name.* If this Text, and *xli. 14. xliii. 14. xlvi. 17. xlix. 7. Thus saith Jehovah, the Redeemer of Israel, his holy one.* And *liv. 5. For יְהוָה thy Lords יְהוָה thy Makers, Jehovah of Hosts: His Name and thy Redeemer the holy one of Israel shall be called the Aleim of all the Earth,* be truly construed, they shew, what is yet more to the Purpose; by the Law, he who was next of Kin, a Brother, or, &c. he who had

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the

the first Right; so, here, he of the eldest Line had the Right, the Birth-right, to take Vengeance for Blood, to redeem Persons and Inheritance; who he was to redeem us from is mentioned, *Hos. xiii. 14. Out of the Hand of the Grave will I redeem them: from Death will I redeem them. I will be רבך those who shall bring thee forth to Light, O Death; I will be thy Destruction O Grave! Where Mich. iv. 10. There shall Jehovah redeem thee from the Hand of thine Enemies.*

Who they were which were emblematically exhibited, and before whose Faces the Priest, in the Name of *Jehovah*, offered the Incense, and sprinkled the Blood, is strongly express'd, *2 Sam. vi. 2. "The Ark of the Alcim where is invoked the Name, the Name of Jehovah of Hosts who dwelleth in the Cherubim upon it. 1 Sam. iv. 4. The Ark of the Purifier Jehovah of Hosts, who dwelleth in the Image of the Great Ones. 1 Chron. xiii. 6. The Ark of the Alcim Jehovah, who dwelleth in the Image of the Great Ones, where the Name is invoked (or who is invoked there) Psalm xcix. 1. Jehovah reigneth, let the People tremble; He dwelleth in the Cherubim, let the Earth [nutet] be moved, Marg. stagger; (nod or*

were only exhibited to appearance by Form and Motion; and, at the respective times, given to created inanimate Matter, or hammer'd out of Gold, or carved out of Wood, to represent the Trinity in Unity, the taking in of the Man, the making and performing of the Covenant, &c. were created, though none can tell where, nor when, were animate, intelligent; or were two of them of *Jehovah*, and one created; or, supposing the Essence of *Jehovah* one Person, were Companions of *Jehovah*, and Operators for him of the first rate, or superior to the Angels, or what the Scripture calls the Glory of the Word, the Son, the Light, and another the Spirit; and another they never name but make him Revenger, Punisher, and a severe Being, so make the three the Angels of the Presence, of the Faces; I say, if they would let Scripture determine these, they would believe, and confess the Meaning of their own Emblems, and that they exhibited the Persons, and their Actions in Heaven. They might see the Manner of making the Covenant; that *Jehovah*, the Person, the Glory who appear'd emblematically in form of Light, sometimes environed by a Cloud, sometimes openly; and though it was not permitted to any Mortal to see  
more



more than the Splendor of that Light there, 'tis likely in the Figure of a Man, as elsewhere, who stood between or above the two Cherubim; they beholding his Faces, and he theirs, &c. they might see the Performance of that Covenant typically exhibited; and that what the Priest did there, was what the Intercessor, the Mediator, did, and does before, or between, the Rubbim, the Aleim and Man, in the real Heavens. If this Place was the Type of Heaven, as St. *Paul* tells us *Heb. ix. 24.* "For Christ is not entered into the Holy Places made with Hands, which are the Figures of the true; but into Heaven itself, now to appear in the presence of God, vultui Dei, for us." If the High Priest was a Type of the Light residing on the כפר Mercy-Seat between the Cherubim, so of the Name of *Jehovah* often mentioned; that Name, that Person who was to take Flesh upon him, and to be the Intercessor; and that the Blood of the Creatures which he, by his Type the High Priest, sprinkled there, was the Type of his Blood. That as the High Priest sprinkled the Blood which was shed, without the Vail, in the *Sanctum Sanctorum* upon the כפר Mercy-Seat, so *Heb. vi. 19.* Christ the Intercessor is entered within the Vail,

and thus sprinkles, thus exhibits the Merit of his Blood which was shed, without the Vail, upon Earth. And that he is not, as I have shewed elsewhere, the Covenant, but the Purifier; nor as it is translated, *Heb. viii. & al.* a better Covenant, for there was but one Covenant; but a better Purifier, as much as the Merit of his Life, Sufferings and Blood, was more valuable than that of the Types, Brutes; then 'tis he, and that, which the Eyes of the *Aleim* are to regard in Heaven; and he, and that, will be of sufficient Value to be regarded by them. Now the Text which has been so much contested, is proved to be authentick, *1 John v. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one:* and if it were possible that there needed any greater Proof, they are proved to be Parties.

It appears, *Heb. ix. 4.* that the golden Censer, upon which the holy Incense was burn'd, was an Instrument which belonged to the *Sanctum Sanctorum*; and if so, the High Priest put the burning Coals, and the holy Incense he carried in upon it. 'Tis not to my purpose, and it would take up more time than I have to spare now, to shew the emblematical Meaning of each Species of Sacrifice, or the emblematical Use

Use of each Ingredient of the Mixture in the sweet Perfume or Incense, which was to be burn'd by the Priest when he entered into the *Sanctum Sanctorum*, to sprinkle the Blood, whose Smoak was to cover the Mercy-Seat, and so approach the Faces of the *Rubbin*; and the Neglect was to be punished with immediate death, which the *Jews* tell us befell several of their High Priests, in Failure of executing this part of their Office. Indeed one would at first Sight be apt to think, by the Wording of one Text, that the Vapour from this sweet Incense was intended to hide the Appearance above the Mercy-Seat. But, by *Psal.* cxli. 2. *Jer.* xvii. 26. *Revel.* v. 8. and viii. 4. & *al.* it appears that the offering of Incense referred to the Office of Christ, exhibiting his Merits as Mediator.

As the part which the second Person covenanted was sure to be performed, so what is represented here his Suffering, and his Blood, was exhibited in Heaven: If not as a Reason for creating this System, and Man, at least from the Promise after the Fall, as well as it is since his Suffering. And upon this Merit Man became his Property. Hence the three Persons, and the Man taken in, are exhibited, each in two Stations, as making and regarding the Covenant, and as ruling the Universe.

The Glory, the Word, the Son, in a third Station, ruling his Church, and making the Place where the Suffering is represented his Throne, from whence he gives Directions to his Ministers in the *Jewish* State, so in Glory.

The Covenant to redeem Man was really made, and ideally exhibited in Heaven, and afterwards the Persons and those Actions were supernaturally exhibited upon Earth; and as part of it was to be performed in Heaven, so that Part of it was afterward to be represented, Part by Figures, Part by supernatural Appearance, Voice, &c. and Part by the Representative of one of the Persons upon Earth. And, as parts of it were to be really performed upon Earth, those Parts were to be typically performed or suffered upon Earth by Representatives. And as the latter Parts were to be performed before the Representatives of those in Heaven; thence the Place where those Representatives stood, and where one of them appeared, was said to be the Dwelling, the moving House, the Residence of those in Heaven, so a Type of Heaven; and the Representatives and Appearance, Types of the Essence of the Persons with Man taken in, of their Actions, &c. Indeed the immediate

mediate Presence dwelt in the Types, so as to make the Actions effectual, by Power, by Action, by Voice, &c. and upon Occasion attended those Figures and Appearance there; nay, Addresses are made to these, with this Species of Presence, by the Prophets, as well as to the immediate Presence of those, these represented in the highest Heavens; and the People were commanded to fear this Place by the same Word, as to fear the *Aleim*.

From the Expressions in Scripture, that *Jehovah Aleim* was emblematically to dwell above and below, as, or in, these Exhibitions or Images, *Philo* and the apostate *Jews*, as I have shewed, confounded themselves and deceived others, with the Misapplication of the Word *Shechinah* to the Essence as one Person, as if the Essence or Persons had no Dwelling till it was created, suppose that he is to dwell really in something created, so puddle with Heaven, Word, Potentates, &c. so make the other two, nay indeed all three, Potentates, Angels, &c. whereas this Word, as well as other Words of nearly the same Signification, is emblematically applied sometimes to one, sometimes to all the three Persons, or their Emblems, and  
mostly

mostly to the Person they deny as שכן—  
 ישב—בית זבל—בית—היכל—אהל—היה—משכן  
 —קדש קדשים—מקדש—דביר—מעון—מושב—  
 מקום one or more of these Words are  
 applied to the Name *Jehovah*, to the Name  
*Jehovah Aleim*, to the Name *Aleim*, for  
 whom the Tabernacle was set up, and the  
 Temple built; to the just One, to the  
 holy One; as a Place for the Priest, the  
 Representative of the Name *Jehovah*,  
 who wore the Name *Kadesh* to *Jehovah*,  
*Christ*, who he personated to execute his  
 Office in, not only as Priest, but as Inter-  
 cessor.

To prove this Gen. iv. 26. "*Then was  
 an Opening made to Invocation in the  
 Name Jehovah. xii. 8. and invoked in  
 the Name Jehovah. xiii. 4. xxi. 33. xxvi.  
 25. Exod. vi. 3. And by my Name Jeho-  
 vah was I not known to them. xx. 7. Shall  
 not take my Name in vain. xxiii. 21. My  
 Name is in him. xxxiii. 19. And call in  
 the Name Jehovah before thee. xxxiv. 5.  
 (Ps. ciii. 8.) and he called in the Name  
 Jehovah, and Jehovah passed before him,  
 and Jehovah called, gave the Name the  
 Appellations, Jehovah Al,—חסד—רב, &c.  
 Deut. v. 11. Lev. xix. 12. Ye shall not  
 swear by my Name falsely; nor prophane  
 the*

*the Name of my Aleim."* Levit. xx. 3. *To defile my Sanctuary, and to profane my holy Name.* xxi. 6. *And not profane the Name of their Aleim.* xxii. 2, 32. *That they profane not my holy Name.* xxiv. 16. *He that blasphemeth the Name Jehovah, shall die the Death—when he blasphemeth the Name.* Deut. vi. 13. x. 20. *Thou shalt fear Jehovah thy Aleim, and serve him, and shalt swear by his Name.* xii. 5. *And unto the Place which Jehovah your Aleim shall chuse—to put his Name there, even unto his Habitation shall ye seek, and thither thou shalt come, and thither ye shall bring your Burnt-Offerings, &c.* v. 11. *Then there shall be a Place which Jehovah Aleim shall chuse, to cause his Name to dwell there.* Ibid. v. 21. xiv. 23, 24. xvi. 2, 6, 11. xxvi. 2. Esdr. vi. 12. Neh. i. 9. So 2 Sam. vii. 13. *He shall build a House for my Name.* So 1 Kings viii. 16, 29. *For my Name to be there.* So Psal. lxxiv. 7. *Have prophaned the Tabernacle of thy Name.* 1 King. ix. 7. 2 Chron. vii. 20. *And the House which I set apart for my Name.* 1 Chron. xxix. 16. *to build thee a House for the Name of thy holy one.* v. 9. *for thy Name is in this House.* Jer. vii. 11. *Is this the House which is called by my Name?—But go ye now unto my Place which was in Shiloh,*

*This Mount Sion wherein thou hast dwelt. lxxvi. 3. In Salem also is his Tabernacle, and his Dwelling-place in Sion. The Ark with the Cherubim, 1 Chron. iii. 10. And made in the House, the holy Place of the holy ones sicut Rubbim. 2 Chron. v. 7. And the Priests brought the Ark of the Purifier Jehovah into its Place, into the Oracle of the House, into the Holy of Holies. That of the Cherubim is already cited, under the Word לפני, where there were typical Faces, Ex. xxxiv. 34. in the old Tabernacle, when Moses went into the Faces of Jehovah to speak with him. Levit. xvi. 2, 15. To the Faces of the Mercy-Seat. Ibid. x. 17. xiv. 29. xvi. 10, 18. To make Atonement for them to the Faces of Jehovah. Levit. xvii. 3. What Man soever—that killeth an Ox, &c.—and bringeth it not—to offer an Offering unto Jehovah, to the Faces of the Tabernacle of Jehovah; Blood shall be imputed unto that Man, &c. Num. vii. 3. And they brought their Offering to the Faces of Jehovah—to the Faces of the Dwelling. Ibid. xvii. 7. And Moses laid up the Rods to the Faces of Jehovah in the Tabernacle of Witness. Deut. xiv. 23. And thou shalt eat to the Faces of Jehovah thy Aleim, in the Place which he shall chuse to place his Name there. xvi. 11.*  
*And*



*And thou shalt rejoice to the Faces of thy Alcim, thou and thy Son, &c.—in the Place, &c.—Jof. vii. 6. And Joshua rent his Clothes, and fell to the Earth upon his Face, to the Faces of the Ark of Jehovah, until the Even-tide, he and the Elders of Israel—and Joshua said—and what wilt thou do unto thy great Name? And Jehovah said, 2 King. xix. 14. And Hezekiah went up into the House of Jehovah, and spread it (the Letter) to the Faces of Jehovah, and Hezekiah prayed to the Faces of Jehovah, and said O Jehovah Alcim of Israel, which dwellest in the sicut-Rubbim, thou art the Alcim, &c. 2 Chron. i. 6. And Solomon went up thither to the brazen Altar to the Faces of Jehovah. vi. 24. And shall return and confess thy Name; and pray and make Supplication to thy Faces in this House: Then hear thou from the Heavens (Names) xx. 9.—we stand before this House, and לפניך to thy Faces (for thy Name is in this House) and cry unto thee in our Affliction, then thou wilt hear and help.*

So one or more of these Words are applied to the Glory, the King of Glory already cited, to the Irradiator the Light, with the additional or distinguishing Words of כפר—נור—ערפל—ענן—So above כפר between the Cherubim already cited, so

אורים

אֲדָרִים וְתוֹמִים—from whence he directed, ruled or governed the Jewish Church and State.

To prove this, *Ex. xl. 34, 35. And the Cloud abode thereon, and the Glory Jehovah filled the Tabernacle, & al. Ps. xxvi. 8. And the Place of the Tabernacle of thy Glory. Isa. lx. 7. I will glorify the House of my Glory. 1 King. viii. 12. 2 Chron. vi. 1. Jehovah hath said he would dwell in a dark Cloud. Exod. xv. 2. My Strength and Song is the Essence, and he is become my Salvation; he is my Irradiator, and I will build a Tabernacle for him. v. 13. Hast led them in thy Strength to the Habitation of thy holy one. Ps. lxxiii. 17. Till I go into the Sanctuaries of the Irradiator. Ibid. xxviii. 2. Hear the Voice of my Supplications when I call unto thee, when I lift up my Hands to the Oracle of thy holy one. Ezek. i. 26. x. 1. Was the Likeness of a Throne, &c. cited Zach. vi. 12. Behold ~~וְאֵל~~ the Man whose Name is the Branch, and he shall grow up (branch up from under him) out of his Place, and he shall build the Temple of Jehovah; even he shall build the Temple of Jehovah, and he shall bear the Glory, and shall sit and rule upon his Throne, and the Counsel of Peace shall be between them both.*

The

The Presence of the Three dwelt in the first Rubbin, as well as the Presence of the second Person dwelt in the Cloud, in the Emblem Glory, on the Throne, between the two Cherubim, in the Urim and Thummim, from whence he gave Orders or Responses; but he could not have been distinguished from the other two, if he had spoken out of the Cherubim, nor could his Offices of Intercessor and King have been distinguished from his being one of the Rubbin, or *Aleim*.

Nay the Heathens, so apostate *Jews* ascribed this sort of Presence of their *Aleim* to the Representatives of them, as appears not only by the Books of the modern Heathens, but by Scripture. *Isa.* xliv. 13. *And maketh it after the Figure of one a Person; after the Beauty of a Man to inhabit the Temple.* *Ezek.* viii. 3. *Where was the Seat of the Image of Jealousy.* xxiii. 41. *And thou didst set it upon a Bed of Glory, and a Table prepared to its Faces, whereupon thou hast set my Incense and my Oil.* So they thought of the golden Calf. *Ex.* xxiii. 5. *And Aaron saw it, and built an Altar before it.*

The first coming of Christ to take upon him Flesh could not be emblematically exhibited by the High-Priest; that was repre-

sented in the Figures of the Rubbim, as a thing covenanted to be done, and so predictive, or a Pledge of the Completion, as his Resurrection and Ascension into Heaven is typified by the High-Priest's entering within the Vail, into the Type of the Heavens, the Place of their Visages immediate Presence. So the Priest at his Return out of the *Sanctum Sanctorum*, when he had offered sweet Incense, sprinkled the Blood, typified the second coming of Christ, when he shall, as the Priest blessed those who were without waiting, till he had performed his Office in the Name of *Jehovah*, bless those who shall be without, expecting the Acceptance of his Sacrifice, and Intercession for them, and waiting for his coming; and put them in Possession of the Kingdom he has obtained for them. And if the *Jews* will consider the Form which, they say, the Priest used when he returned out of the Holy of Holies to the People. *Numb. vi. 23. On this wise shall ye bless the Children of Israel, saying unto them, Jehovah bless thee, and keep thee; Jehovah make his Faces to shine upon thee, and be gracious unto thee; Jehovah lift up his Countenance upon thee, and give thee Peace; and they shall put my Name upon the Children of Israel, and I will bless them.*

*them.* If they consider these Words in the Original, and the Ideas conveyed by them, they will find that the Blessings contained in them are of a Nature, and Duration, infinitely beyond what the most extravagant of them could ever ascribe to the coming of their Messiah, or to what they should enjoy in his Reign.

'Tis likely that, besides the Position of the Bull in the Cherubim, the Reason for sprinkling the Blood towards the East was, because the Exhibition was first there, so this a Representation of, or taken from that; and perhaps the Reasons why at making a Covenant between Men, the Parties stood on each side, when the Blood of the Victim was shed, &c. and the Reason why the Victims were divided into two, and of passing between them, the Name of the *Hebrews*, and many other Things, may be shewed to have had their Rise from these Figures, which are not before me now.

It is a terrible View to consider the Crime of rejecting Christ, and to see the Effects it had upon the *Jews* as a Nation, and upon each of them to this Day, who, if they had believed *Moses*, would have believed *Christ*. And amazing beyond Expression that Countries who pretend to

profess Christianity, and to believe that he was a Person of the Essence, and that consequently whatever he pronounced would surely take Effect ; after he had given so many Cautions against the Leaven, and pronounced so many Woes against the *Scribes* and *Pharisees*, charging them with *omitting the weightier Matters of the Law, Judgment, Mercy and Faith*, with *Hypocrisy*, with *shutting up the Kingdom of Heaven against Men*, neither going in themselves nor suffering those who were entering to go in ; after he had asserted that *Publicans and Harlots went into the Kingdom of Heaven before them* ; and said *Matth. xxiii. 15. Wo unto you Scribes and Pharises, Hypocrites ; for ye compass Sea and Land to make one Profelyte*, (that was from being a Heathen) *and when he is made, ye make him twofold more the Child of Hell than yourselves*. So that the Curse extended, and was doubled upon all who followed their Rules ; that these Countries should never attempt to reject their Constructions of the Bible, and those who study and propagate them, and seek for its genuine Sense ; but profelyte Youth to them, by teaching them those Constructions, Pointings, Rules, and directing them to read the Forgeries, and villainous

Stories

Stories in their Books; so, from the lowest to the highest Rank of Students, to retail them in their Pulpits, Sermons and Books. Were ever People, in any other Case, so mad as to admit the Opinions of declared Enemies against any Scheme, without examining the Evidence? Though one would, at first Sight, think this Prediction impossible, these Things have been by great Application, in a great Length of Time, too subtilely contrived, and too well adapted to the present State and Pride of Man, for idle Youths or Students to see through; and every one knows the Power of Education, and the Value a Man sets upon his own Judgments, when he has once approved an Opinion. If a Profelyte to their Opinions, and who pretended to be a *Jew*, was twofold; one who follows their Opinions, and pretends to be a Christian, is at least fourfold more the Child of Hell than they. So that it is fourfold more impossible to make any Impression upon one so educated, and who has, without any other Light, studied their Books, than tis upon a learned *Jew*, who has been taught many Things by Tradition, which they write not, and how to understand many Things otherwise than as they are written; which shews them what they will not own,

own, so makes them Hypocrites ; some such *Jews* have been converted ; but I despair of seeing any of their Profelytes converted ; nay even the Inquisition cannot root out this Leaven ; and there can scarce be stronger Evidence of Christ's Omniscieny than to see Completions of his Prophecies, in such surprising Events. I am directed, by Christ's Example, to warn those who are in this Condition ; and to warn others against the Preachings or Writings of all such, even from those who have studied the Rabbi's, to those who have taken up with *Philo*, &c. whatever Epithets the World may have given them, as wise, learned, or &c. they are the worst of Enemies, and the least Article of that Leaven effectually prevents any one from being a Christian. 'Tis said some for the Benefit of Trade, in *Spain* and *Portugal*, live Papists, and die apostate *Jews* ; but I never heard that any of them have been so wicked as to enter into the Orders of the Christian Priesthood to perform the Services of Christians, and to preach the Doctrine of the apostate *Jews* ; if they did the one, they would not be suffered to do the other. So they do not half the Mischief they are permitted to do elsewhere, where they have not only Liberty to speak  
and



and write, but where they are permitted to hold Livings, and teach these Notions.

I foresee that I shall be charged with making of Images, with Popery, for shewing a Figure made from several Visions by Directions. Why should it be unlawful to use our Eyes to see Visions or Figures, any more than to read Words, or our Ears to hear Sounds? All Knowledge was convey'd by Visions and by Figures at first; and writing with Letters was not reveal'd 'till late; and this Figure was retain'd, after Writing, as the surest Method to preserve and record the Exhibition. The *Jews*, the *Papists*, the *Reformed*, nay all *Men*, are ignorant how to make, and therefore forbid to make any Similitude of their own devising, for exhibiting the Persons in the Essence, or their Actions; to bow before, or *&c.* And for the same Reason, they and we, and all *Men* are forbid to make any Description of them, or their Actions in Words or Writings; or to contrive any Rules how they are to be reconciled or worshipped; or to propagate those made or contrived by others. Are these Reasons to prohibit *Jehovah Aleim* from giving Visions, or ordering them to be represented in Figures, or ordering them to be recorded in Writing, to direct and de-

termine us in those Points; or to hinder Men from looking at those Visions, or exhibiting them in Figures, or using them as they are directed, or from learning to Read, and understand the Description of them in Writing, or from being directed and determined by them? so far from it, that they shew the Necessity why we should be informed by the strongest Evidence that can be given, and such as will determine those Points. Though 'tis plain the *Jews* had this Figure in their old Tabernacle, yet the *Egyptians* worshipped, and 'tis likely had forced some of them to worship before one Part of this Figure, the Bull; as the *Egyptians* did, though they had Temples to, and worshipped, the other two each apart. And while this Figure was ordering, by a new Vision of it, and with proper Sanctions, to be renewed in State, and the Priesthood to be fixed in one Family in a lineal Succession, and their joint Worship in one Place, to prevent the Abuses which had been introduced by the First-born of each Family, at infinite Numbers of Places, &c. before these Orders were communicated to the People, they set up the Figure of a Bull, and worshipped *Jehovah* before it, so renounced Christ the Glory. Afterwards this Figure was set up,  
and

and kept them right, 'till *Jeroboam* who had lived in *Egypt*, set up the Bull again, in the ten Tribes : For this the *Jews* were carried into Captivity ; this made [them deny, and crucify Christ ; and this is the *Egyptian* Wisdom which they and their Proselytes propagate to this Day ; and the *Jews* were reproached for not observing these Methods of Information, *Hos. xii. 10. I have also spoken by the Prophets, and I have multiplied visions, and by the ministry (hand) of the Prophets ארמיה have given a Similitude.* Whence then am I to expect the Charge of making a Similitude ? Those who have been the most guilty of setting up the Bull, of worshipping one Person, of forging Schemes out of their own Heads, or propagating those forged for Terms of Salvation by others, of perverting the Sense of the written Word, will make the loudest Outcry against Figures ; because these Affairs were not left to Words, but were fix'd by those Visions, and this Figure to determine all Disputes ; and because, at first Sight, it will destroy all their Dreams and false Constructions ; Ought this to be a Reason to deter me ? 'Tis the very Reason that induced me to publish it. Shall I be directed by those, or fear what they can say, who know

know not what either this Figure, or those Writings mean? That would be losing what I have done.

There is another Name of Christ which is not vastly different from כבוד Glory, Gravity, that is צדק Justice, the just one, the Giver of Justice. The Idea is taken from the Equality of the Beam and Scales, and the Identity of the Weights. And as Money, &c. was mostly then received and paid by Weight, he who received and paid by equal Scales, and the same Weight or Measure, was said to be just; so Justice is emblematically exhibited with a Pair of equal Scales in her Hand. This appears *Levit. xix. 36. Deut. xxv. 15. Job xxxi. 6. Ezek. xlv. 10.* Hence as the Covenant stands, and as every Person is *Jehovah*, is one of the *Aleim*, God the Father is said to be just in Rewards or Punishments, because he requires Payment by the same Weight he has given. *Psal. vii. 11. The Aleim is a just Judge. ver. 17. I will confess Jehovah according to his justice. Dan. ix. 14. For Jehovah our Aleim is just. Deut. iv. 8. And what Nation so great is there which hath Statutes and Judgments, which justify as all this Law, which I set before you this Day. Hence Deut. vi. 25.* He who per-  
formed

formed the Law was typically *just*; the Law did not direct the *Jews* to undergo any Punishment, or perform any Justice to save them; Christ was to do that for them, and they were to exhibit it typically. That, as *Deut. vi. 25. was to be their Justice.* But the Law forbade them to do any thing, and commanded them to destroy every Person and Thing, which made any Approach to other Alms. Hence *Deut. xxxiii. 19. Psal. iv. 5. li. 19. Sacrifices* were typically called *Justice* or *Righteousness* sufficient to atone. Hence the Son, whom they typified, is said to be the just one, our just one, the Justifier or Giver of Justice; because he pays for others, as a Surety, what he has not received, makes their short Payments weight. So *Mal. iii. 3. and they shall offer a Gift in Justice.* *Dan. viii. 14. The holy (separated) one shall be justified, ibid. ix. 24. to bring in the just one of Ages—and anoint the Holy One of the Holy Ones.* *Isaiah lix. 16. His own Arm brought Salvation to him; and his Righteousness it sustained him. And he put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head.* *Isaiah l. 8. He is near that justifieth me, who will contend with me? Ibid. li. 5. My Justice is near,*  
*my*

*my Salvation is gone farth, and mine Arms shall judge the People, &c. Ibid. liv. 17. This is the heritage of the servants of Jehovah, and their Justice is of me saith Jehovah. Psal. xxiv. 5. He shall receive the Blessing from Jehovah, and Justice from the Aleim his Saviour. So Psal. iv. 2. Aleim of my Justice. Ibid. lxxi. 2. deliver me in thy Justice and cause me to escape. v. 16. I will make mention of thy Justice, and of thine only. Isa. lxii. 2. And the Gentiles shall see thy Justice. Thence the Just are said to live by Faith. Gen. xv. 6. And he believed in Jehovah, and it was imputed to him for Justice. Hof. ii. 19. I will beareth thee unto me in Justice, &c. Ibid. xi. 12. But Judah yet ruleth with the Irraditor of Light, and with the holy ones is faithful. Hab. ii. 4. But the just shall live by his faith. Matth. xxiii. 23. and have omitted the weightier Matters of the Law, Judgment, Mercy and Faith. We suppose that the Design of the Trinity, in creating intelligent Beings, was, that they might love, and so be fit to be beloved by them, and made eternally happy by them. So Faith is the Supplement, the Complement of Hope, to believe that those Persons in their Mercy and Wisdom have contrived,*

and

and revealed a Method, and have or will put it in Execution to make a free Agent, who has broke the Laws of Justice, and cannot possibly make Restitution, more qualified for the Enjoyment of them than if he had kept his first Station; because who believes most is forgiven, will love the most, &c. is renouncing all Pretences of Right, depending wholly upon them, acknowledging an Obligation infinitely beyond what he could do upon any other Account, renders that which, upon this Foot, is due to every Person in the Trinity, and cannot be due to any other Beings; because no other Beings can give any Security for the Performance of such a Promise; so is reputed just, and worthy to enjoy the Benefit of what is purchased for him, and qualified for the Enjoyment of that Happiness. This Person, this just one, is emblematically represented in the Names, is כבוד Glory or Gravity; and this by that in the Names which gives Weight to every Thing, *Psal. xxxvii. 6. And he shall bring forth his Justice as the Light. Ibid. l. 6. And the Names shall declare his Righteousness (Justice) Ibid. xcvi. 11. Light is sown for the Righteous (Just) Prov. iv. 18. But the path of the just ones is as the shining Light, that*

that shineth more and more unto the perfect Day. Ibid. xiii. 9. the Light of the just ones rejoiceth. Isa. xlv. 21. I am Jehovah, and there are no Aleim besides me. An Irradiator that justifies, or Means of Salvation, there are none besides me. Ibid. lxii. 1.—Till her Righteousness go forth as Light; and her Salvation burn like a Lamp. Mich. vii. 9. He will bring me forth to the Light, and I shall behold his Justice. Mal. iv. 9. The Shemosh (the Light from the Sun) of Justice shall go forth with healing in his Wings. Psal. cxlii. 8. The Righteous shall compass me about, when thou shalt have dealt bountifully with me. So under the Emblem of a King, Jer. xxiii. 5. xxxiii. 15.—I will raise to the Beloved a just Branch, and he shall reign King—and this is the Name whereby he shall be called, Jehovah our Justifier. Psal. cx. 4. Thou art an Intercessor for ever after the Order of my King the just one. Zech. ix. 9. Behold thy King cometh to thee the just one, and Saviour, lowly and riding upon an Ass, &c. Dan. ix. 7. Thine O Lord is the Righteousness. So under the Emblem of a Teacher, Joel ii. 23. Isaiah xxx. 20. for he hath given you a Teacher of Righteousness. Amos v. 24. for Judgment is rolled.



rolled away, as *Water* does, and *Righteousness* as a *fierce Torrent*. — *Isaiah* lxxiv. 6. *We have been as an impure Person* all of us ; and our *Righteousness* like the *Garment* כִּי of *instituted Emblems* \*.

I have not yet prepared others to receive *Explanations* of the *New Testament*, I shall offer a few *Hints* below ; but this cannot be mistaken, so shall insert a few *Texts* to prove that *Jehovah* is our *Righteousness*, so that *Christ* was of the *Essence*. *Rom.* ix. 30. *What shall we say then? that the Gentiles which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith: But Israel, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? because they sought it, not by Faith, but as it were by the Works of the Law.* *ib.* x. 3. *For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. For Christ is the end of the Law to every one that believeth.* *Phil.* iii. 9. — Not

\* *i.e.* No intrinsic *Righteousness* in us, or real *Holiness* ; but all *Outside*, *formal*, and no more apart of us than our *Garments*.

having

*having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith. Acts iii. 14. But ye denied the holy one, and the just. vii. 52. And they have slain them which shewed before of the coming of the just one, of whom ye have been now the Betrayers and Murderers. xxii. 14. The God of our Fathers hath chosen thee, that thou shouldest know his Will, and see that just one, and shouldest hear the Voice of his Mouth. Rom. iii. 25. Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission (passing over) of Sins that are past—To declare I say at this time his Righteousness: that he might be just, and the Justifier of him which believeth in Jesus. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness. ver. 25. Who was delivered for our Offences, and was raised again for our Justification. ver. 19.—For as by one Man's Disobedience many were made Sinners: so by the Obedience of one, shall many be made righteous. viii. 30. Whom he called, them he also justified:*

*fied: and whom he justified, them he also glorified—33. Who shall lay any thing to the Charge of God's Elect? It is God that justifieth. I Cor. i. 30.—Christ Jesus, who of God is made unto us Wisdom and Righteousness, and Sanctification and Redemption. vi. 11. But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. 2 Cor. v. 21. For he made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him. I John ii. 1. We have an Advocate with the Father, Jesus Christ the Righteous: and he is the Propitiation for our Sins, &c.*

So, in another Sense, the Word חַטָּאת is Sin. They also make it to expiate, to purify. 'Tis supposed that, as the Sinner was guilty of Death, something was to be substituted, put in his Stead. Its Blood was to be shed, so put to Death, burnt, or, &c. But, though this was all that could be done typically, this is far short of the Idea of the Word, and so of the Action that was to be performed for, or in Lieu of the Sinner. The Idea is clear, Gen. xxxi. 39. *That which was torn, I brought not to thee, I bare the Loss of it [Expiabam] of my Hand didst thou re-*

*quire it; viz. whether stolen by Day, or stolen by Night.* If they were torn, he was to make them sound, or if stole bring them back again, or pay the Value. This, tho' referred to in Abundance of Places, is almost explained in *Ezek. xxxiv.* under the same Idea of a Shepherd and Sheep. Only you are to observe that this Shepherd is omnipotent, and these Sheep immortal. The whole Chapter should be cited; but, lest it should be thought that 'tis applicable, I shall only cite the 16th Verse, *I will seek that which was lost, and bring again that which was driven, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with Judgment.* Whatever Damage is done to the Soul of Man by Satan, by himself or others, whatever is torn, or defaced, or stolen, Christ is to make good here, so far as Faith, Love, Inclination, &c. goes, hereafter to make good all Defects. To give wholly to the Body, and partly to the Soul, new Life, Health, Strength, Powers and Faculties, Inclinations, nay and Enjoyments too. A Friend has observed upon another Word, what is true in this, that both the Criminal, the Type, and the original Sacrifice is called the Sinner. The Idea of Shepherd is carried on  
in

in the New Testament, *John x. 11. I am the good Shepherd: The good Shepherd giveth his Life for the Sheep—John i. 29. Behold the Lamb of God which taketh away the Sins of the World. Rom. viii. 3. God sending his own Son, in the Likeness of sinful Flesh, and for Sin (by a Sacrifice for Sin) condemned Sin in the Flesh. xii. 27. For this is my Purifier unto them; when I shall take away their Sins. 1 Cor. xv. 3. Christ died for our Sins according to the Scriptures. 2 Cor. v. 21. For he hath made him to be Sin for us who knew no Sin. Gal. i. 3. Grace be to you, and Peace from God the Father, and from our Lord Jesus Christ, who gave himself for our Sins.—iii. 22. But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe. Heb. ix. 28. So Christ was once offered to bear the Sins of many. 1 Pet. ii. 24. Who his ownself bare our Sins in his own Body on the Tree. iii. 18. For Christ also hath once suffered for Sins, the Just for the Unjust (that he might bring us to God)—1 John i. 7. —And the Blood of Jesus Christ his Son cleanseth us from all Sin. iii. 5. And ye know that he was manifested to take away our*

N 2

Sins,

*Sins, and in him is no Sin.* There are other Words that shew this in still different Lights. But I have digressed too far, 'tis time to return to the emblematical Appearance of the Glory.

I shall instance two parallel Cases, one in the Tabernacle, and one in the Temple, which I think were the highest Manifestations that ever the *Jews* had. When the Cloud led the *Israelites* a Type of the Church, from *Egypt*, a Type of the State of Slavery to Sin, through the Wilderness the Type of this Life, to *Canaan* the Type of the State of Rest; I say, while the Cloud abode upon the Tabernacle, or *Sanctum Sanctorum* which was carried or pitched before the Camp, as *Levit. ix.* upon offering Sacrifice for the High Priest or chief Intercessor, who was a Type of Christ, and for the People: And *2 Chron. vii.* When the Temple was finished, and Sacrifices offered, that the Glory *Jehovah*, the Irradiation of Light, &c. the Type of the Divinity of Christ, *Levit.—appeared, Chron. filled the House.* And his Humanity or Body, typified by the Beasts, was offered upon the Altars, *Levit.—There came out a Fire from the Faces of Jehovah*, the Emblem of the first Person. *Chron.—The Fire came down from the Names.*  
Levit.

Levit.—and consumed upon the Altar the Burnt-Offering and the Fat. Chron.—The Burnt-Offering and the Sacrifices.—Accepted the Priest and the Sacrifice, and took Vengeance for Sin. Levit.—Which when all the People saw they shouted, and fell on their Faces. Chron.—They bowed themselves with their Faces to the Ground upon the Pavement, and worshipped, and attributed Irradiation of Light to Jehovah, saying, for he is good, for his Mercy endureth for ever. Hence the People, Deut. v. 24. And Jehovah our Aleim shewed us his תא very Glory, and his תא very Greatness. Hence David in Rhapsody says, Psal. xcvi. 6. The Names have declared his just one, and all the People have seen his Glory. And the Fire on each Altar was to be kept burning, as a Memorial from whence it came. Hence the Vengeance for offering with strange Fire, which was not appointed, typically as an Emblem, to take Vengeance for Sin. Lev. x. 2. And there went out a Fire from Jehovah, and devoured them, and they died before Jehovah. So when the People murmured, Numb. xi. 1. And the Fire of Jehovah burnt among them that were in the outermost Parts of the Camp. So v. 4. When they wept again, and said

N 3

who

*who shall give us Flesh to eat? v. 31. So Psal. lxxviii. 26. There went forth a Wind (Spirit) from Jehovah, and brought Quails from the Sea, and let them fall by the Camp, &c. Exod. x. 13. And Jehovah brought an East Wind upon the Land all that Day, and all that Night, and when it was Morning the east Wind brought the Locusts. v. 19. And Jehovah turned a mighty strong west Wind which took away the Locusts. Ibid. xv. 8. And with the Blast of thy Nostrils the Waters were gathered together, &c.—thou didst blow with thy Wind, the Sea covered them, they sank as Lead in the mighty Waters. Each Person acted by his respective Type. So Luke ix. 54. when the Disciples would have called for Fire, executed Vengeance, that was not Christ's Part, except when delegated, as Ezek. x. 2, 7. Where Fire was put into the Hand of the Person clothed in Linen, the Emblem of Christ the Intercessor to burn Jerusalem.*

The Glory and the Cloud appeared upon several other Occasions, as *Exod. xvi. 10. Numb. xiv. 10. xvi. 19, 42.* they were not only emblematical Representations, but their Appearance was a Prediction that those whom they represented were to appear, or act really what they acted emblematically.



matically. When one or both filled the Tabernacle or Temple, or covered them, as *Exod.* xl. 34, 35. *1 King.* viii. 11. *2 Chron.* v. 14. *Ibid.* vii. 1, 3. *Ezek.* xliii. 5. xliv. 4. that what it or they represented should fill the Church. That there should be no Occasion for those typical Priests, &c. to enter, to sacrifice, or serve there. More particularly every thing that is represented in *Ezekiel* was prophetick to threaten the Wicked with Destruction, and comfort the Church: The Descriptions and Representations which were exhibited in the Cherubim, in the Temple, and what was therein delineated, were typical of what was to be. The Person above the Cherubim was he which was to rule in the Christian Church, or State. The Lion and Man joined, in the Temple, and the Palm were what was to be instead of the Cherubim; that joint Person was to be not only the second Person and Man joined, but the Supporter, the Conqueror, the Ruler. So that this Glory, *Ezek.* i. and iii. 23. stood among the Gentiles. *Ezek.* xliii. 2. came from the East, and entered at the East Gate, and the Earth shined with it. And when the Glory of the *Alleim* of *Israel*, and its Splendor, and the Cloud departed, or went up from the Cherubim,

rubim, and went to the Threshold of the House, and the Cloud filled the House, and afterwards the Glory returned, and stood upon the Cherubim. And the Cherubim with the Glory went out of the Temple, and stood at the East Gate; and the Glory went up from the Midst of the City, and stood upon the Mountain which is upon the East Side of the City. As *Ezek. viii. 4. ix. 3. x. 3. 4. 18, 19. xi. 22, 23.* Those, who these Visions represented, after their Appearance in Splendor there, should leave that Church and that City, &c.

He, who this Type bore the Name of and represented, was predicted, promised, and prayed for in Words. But as those who, for want of understanding the *Hebrew* Tongue, the Types, so Manner of expressing them, and the Originals by them, and had no other Idea but that the Father must be elder than the Son, have attributed every thing, though every Person is *Jehovah*, is one of the *Aleim*, is in many Senses Father; to *Jehovah*, to *Aleim*, to the Father, as in Property, &c. I am to shew that keeping to the Types reclaims all those, each to each Person, and puts an End to all those Disputes. As the Substance of the Heavens the Names, is the  
Type

Type of *Jehovah*, of the *Aleim*; so Fire, Light or Glory, Spirit, &c. is of *Jehovah*, of the *Aleim*. As Fire is the Father of Light, of Glory; so the Light the Glory, is the Light, the Glory of the Father, &c. Begetting or proceeding, &c. is not to give an Idea of their Beginning, but of the Manner of their Existence; any more than sending or being sent is any Evidence of Superiority or Inferiority, but their Oeconomy in the Covenant, as in the Types. Whenever there is Fire, it is begetting and sending out Light; and Light is going out. And the Spirit is proceeding from Fire and Light. The Light shews the Son, the Son reveals the Father. These Connections are not used in any manner of Property or Superiority, but in Distinction to the Light the Glory, the Spirit of the Names, or any other. So, in Distinction to the Essence, which was the Glory, had laid it down, or veiled it, taken on Flesh, through which only the Splendor appeared for the Time, but had Power to re-assume his Glory; and the Manhood, who was to appear like a Servant, was to suffer, was to be raised, and taken more immediately into the Essence, and with it to be glorified. I shall cite a few of the Texts, *Numb. xiv. 20. I have pardoned—all the Earth shall be filled*

hovah from the West, and his Glory from  
 the Rising of the Shemosh; when the  
 Enemy shall come in like a Flood, the  
 Spirit Jehovah shall lift up a Standard a-  
 gainst him; and the Redeemer shall come  
 to Sion. Ibid. lx. 1. Arise, shine, for thy  
 Light is come, and the Glory Jehovah is  
 risen upon thee—his Glory shall be seen up-  
 on thee. v. 7. And I will glorify the  
 House of my Glory. v. 9. And to the holy  
 one of Israel, because he hath glorified  
 thee. Ibid. lxii. 2. And the Gentiles shall  
 see thy Justice, and all Kings thy Glory.  
 Ibid. lxvi. 10. Rejoice ye with Jerusalem,  
 —and be delighted with the Splendor of  
 her Glory—and the Glory of the Gentiles  
 like a flowing Stream. v. 18. It shall come,  
 that I will gather all Nations and Tongues,  
 and they shall come and see my Glory. And  
 I will set a Sign among them, and I will  
 send those that escape of them unto the  
 Nations, to Tarshish, Pul and Lud that  
 draw the Bow, to Tubal and Javan, to the  
 Isles afar off, that have not heard my  
 Fame, neither have seen my Glory; and  
 they shall declare my Glory among the Gen-  
 tiles. Ezek. iii. 12. Blessed be the Glory  
 Jehovah from his Place. Ibid. xxxix. 21.  
 And I will set my Glory among the Hea-  
 thens. The Time of his coming most ex-  
 actly,

actly, Dan. ix. 24. *Seventy Weeks are determined upon thy People, and upon thy holy City, to finish Transgression, to seal up Sins, and to cover Iniquity; and to bring in the just one of Ages; and to seal up Vision, and the Prophet, and to anoint the holy one of the Holies. Know therefore and understand, that from the going forth of the Commandment to restore and to build Jerusalem, unto the Messiah the Prince seventy Weeks. And three-score and two Weeks the Street shall be restored and built, and the Wall, but in troublous Times.* Mich. i. 15. *Yet will I bring the Heir unto thee, O Inhabitant of Marshah, and to Adullam shall the Glory of Israel come.* Hab. i; 14. *For the Earth shall be filled with the Knowledge of the Glory Jehovah.* Ps. cii. 16. *And the Nations shall fear the Name Jehovah, and all the Kings of the Earth thy Glory. For Jehovah buildeth up Sion: He shall be seen in his Glory.* Hag. ii. 3. *Who is left among you that saw this House in her first Glory? v. 5. The very Word (Person to be revealed, whom) I cut off for you, when ye came out of Egypt, and my Spirit continues (or supports) among you; fear not.—7. And I will shake all Nations, and the Desire of all Nations shall come, and I will fill this*

*this House with Glory.—The Glory of this latter House shall be greater than of the former—and in this Place will I give שלום Peace. Zach. ii. 5. For I, saith Jehovah—will be the Glory in the Midst of her. v. 8. For thus saith the Essence existing of Hosts, the later Glory, he hath sent me to the Nations which spoiled you.* His sacred Person exhibited more Glory than the Emblem of Light in or out of the Cloud, or the Form of a Man of Light; though St. Paul calls the Emblem the Cherubim of Glory, Christ was the real Glory; the Types of Lights and Perfections, which the High-Priest wore upon his Breast, were but Shadows of his; his Glory weighed more than the Light, which is but an Emblem of his Glory; his Merit and Sacrifice was that which gives real Weight, real Glory; the other Sacrifices were but Types of his, so of every Emblem in, or about the Temple.

I have shewed in *Moses—sine P. p. 8.* from *Psal. lxxviii. 19.* that the Man was taken into the Essence of the *Aleim.* And *David* (the Beloved) says, *Psal. cxix. 122. Mix with thy Servant for Good, let not the Proud oppress me. Ibid. cxix. 81. My Soul longeth for thy (Jesus) Saviour: For thy Word do I hope. v. 123. My Eyes*  
are

are wholly on thy Salvation; and for the Word (the Manifestation)  $\text{קדש}$  of thy Righteous one. Ps. lxxix. 9. Help us, O Aleim of our Salvation,  $\text{לך}$  by the Word, the Glory, thy Name: and deliver us, and cover over our Sins through thy Name. Isai. lxi. 10. Rejoicing I will rejoice in Jehovah, my Body [Frame] shall exult in my Aleim: For he cloatheth me with the Garments of Salvation, he will cover me with the Robe of Righteousness: As a Bridegroom  $\text{קדש}$  he shall intercede for Glory, and as a Bride shall she be adorned in her Jewels: For as the Earth—So the Lord Jehovah will cause Righteousness and Irradiation to shine forth before all Nations. If we consider  $\text{קדש}$ ,  $\text{שם}$ , &c. not as real Names of a Person or Persons, but as personal Attributes, they distinguish the Persons as effectually; for they subsist not without Persons, nor in any other Persons but typically, as in Joshua, Cyrus, &c. and the Manner of speaking holds among Men. Besides these and many more such, and other Manners of expressing it, not yet sufficiently explained, 'tis predicted expressly, that Christ was to be compounded of two Persons, Psal. lxxxvii. 5. And of Sion it shall be said,  $\text{איש ואיש}$  a great Person and a great Person (see M. fine P. Chap. xi.) was born there. And he shall be

*be יְכוֹנֵנִי (see Isai. xlv. 4. and xlv. 5.) called the most high. Jehovah shall declare in the written (Record) of the People, that he was born there (that is within the Family, the Tribe, the District that was registered there.) Selah. And [there shall be) Songs as שִׁירֵי הַלְלִים the Singings at Births (at Labours, at bringing forth of Sons) as the Chorus of the Angels] all my מְעִינִי [another Word for Songs; alternate, responsive] Odes are on thee. To this Child Isa. vii. 14. and ix. 6. gives the double Character of a mighty Man, and a mighty אֱלֹהִים God Irradiator of Light or Glory. So Psal. xlv. 1. To the Conqueror upon (or over) Sossannim, which, though it bears not the Name, I take to be an Emblem of a Scepter, so perhaps of the Irradiation of Light, from its Usage in the Temple, from its Colour, from the Number of its Leaves, or Rays) to the Sons of Korah an Instruction, a Song of the Beloved. My Heart is enditing [is full] of the Word, the good one; I speak of the things which I have done touching the King: My Tongue is the Pen of a ready Writer. יְפִיפִית thou art infinitely beautiful beyond the Sons of Adam: Grace is diffused in thy Confessions; therefore the Aleim bless thee for ever. Thou art girded*



*girded with thy Sword upon thy Thigh, O mighty one in הוּד thy Majesty and thy Glory. And in thy Glory prosper, rule in the Word, the Truth, and Humiliation, O righteous one—Thy Throne, the Aleim, is for ever and ever. A Scepter of Uprightness is the Scepter of thy Kingdoms. Cited Heb. i. 8. So in the former Part of Ps. lxxviii. Cited in M. sine Prin. v. 1. To the Conqueror, to the Beloved; a Psalm, a Song. v. 5. Sing to the Aleim, sing to the Name; exalt him who presides in עֲרֹמָה the Mixture, in the Essence his Name, and rejoice before him. Psal. cx. To the Beloved, a Song. Jehovah hath said to my Lord, sit thou on my Right-hand, till I make thine Enemies thy Footstool.—The Rod, thy Strength, shall Jehovah send out of Zion.—From the Womb, from the Dawn (sc. of Life, Infancy as the Word is used) shall the Dew be upon thee, from thy Birth [or during thy Growth, see Luke ii. 52.] Jehovah hath sworn and will not repent, thou art a Priest for ever in my Word, my King, the just one—He shall drink of the Brook in the Way; therefore shall he lift up the Head. As I have used the proper Names of Persons and Places in a different Sense,*

I must make a Digression to shew the Method of the Scripture in such Cases.

'Tis surprising to observe how, by seemingly simple Accidents sometimes mentioned, Mothers, whose Right it seems it was by Custom to name their Children, were induced to give a Name which expressed what the Child or his Posterity were to be, or do, or represent, as ילד from *Leah's* saying, *Gen. xxix. 34. Now my Husband ילד will be joined unto me*, whose Tribe was to be Priests to represent him who was to be the double, the joined, the coupled Person, in that high Manner which we cannot express. I have mentioned one Name above used for the Tabernacle, there is yet another; there is not a Letter there insignificant or useless, 'tis also called ילד from the emblematical Copulation or Conjunction of the two Persons exhibited there, referred to *Jer. vii. 12. But go now to my Place in Silu, where I placed my Name at first*. I take the Word to be compounded of ש and ילד in the Manner abovesaid, so it signifies he who will be joined. This Copulation is mentioned in this Word, *1 King. vii. and also by the Word ש, v. 29. And on the Borders that were between the Ledges, Lyons,*

*Lyons, an Ox, and Cherubim: And upon the Ledges of the Base, above and beneath the Lyons and the Ox were ליוות coupled Figures of. מעשה מורד. And four Wheels of Brass to each Base, and Plates of Brass, and these four Corners thereof had Undersetters: Under the Lower were molten Undersetters אש מעבר ליוות at the Side of each coupled Figure. v. 36. And he engraved upon the Plates of the Ledges thereof, and upon the Borders thereof, Cherubims, Lyons, and a Palm-Tree, כנער אש, as a Man embraceth, and ליוות round about. Schind. Lex. מער-ער. "Adhesion, Conjunction, 1 King. vii. 36. Cherubim, Lyons and Palm-Trees, like the joining of each; others, as a Man cleaves to, when he takes his Wife in his Arms. Buxt. Chald. 1664. And the Cherubim adhered together, embraced each other. Ib.—as the Leaves of the Gittin, Cockle adhere." So 2 Chron. iii. 10. And he made in the House of the Holy of Holies two Cherubs, the Work of מרצצ (see this explained in the Data, part I. p. 56.) the Takers of Captives. The Word מרצצ single is used for Christ joined with בר Isa. lxiii. 1. Who is this cometh in human Nature; with Garments died from the Vintage; this that*

is glorious in his Apparel, *לְבָשׁוֹ* a Taker of Captives, in *בָּר* the great one his Power: *מְדַבֵּר* (of which below) in Righteousness, mighty to save. Jer. xxxi. 20. A Son *שֶׁשְׂשׂוּעִים* of Delights.—v. 22. Jehovah creates a new thing in the Earth; a Woman shall inclose a mighty one (an Attribute of, or joined with, *אֵל*.) Note, every Place where this double Word is used, it refers to this double Person; so by Prediction under the Word *לְיוֹרָה*, Mal. ii. 4. That my Purifier may be *אֶתְלִי* the very coupled one (or coupled with me.) Ibid. ii. 8. Ye have corrupted the Terms of Purification *הָלִי* of him who is coupled. That this may not seem to be opposed, by the Promise made to a Priest, Numb. xxv. 12. He was but a Type, it was made to *אֶלְעָזָר* the Irradiator of Light, the Helper. Numb. iii. 32. and *נָשִׂאִי הָלִי אֶלְעָזָר* The Chief over the Chief of the Levites, Alozer. So Deut. xxxiii. 8. And of Levi he said, Let thy Thummim and thy Urim be with the Person of thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the Waters of Meribah: Who said, &c. So *לְיוֹרָה* is used in that mystical Sense of coupling or uniting Men who had been Heathens to the Church; so to Jehovah, Isa. xiv. 1. And the Strangers

gers shall be joined with them, and they shall cleave to the House of Jacob. Ibid. lvi. 3. Neither let the Son of the Stranger, that hath joined himself to Jehovah. v. 6. Also the Sons of the Stranger, that join themselves to Jehovah. Jer. l. 5. Come, let us join ourselves to Jehovah, in a perpetual Purifier who shall not be forgotten. Zach. ii. 11. And many Nations shall be joined to Jehovah in that Day, Which runs through the whole New Testament. This Word is used for the coupled, amphibious Serpent, or noxious Creature לִי and תן which has Parts framed for Earth and Air, and also for the Water. And surely it has Affinity to a Word but once mentioned in Scripture, Deut. xxviii. 57. שְׁלִיתָהּ compounded, as above, of ש and לִיתָהּ that which is joined to, and includes the Infant in the Womb. Pagn. p. 65. "The Hebrews use the Feminine Gender where we use the Neuter." So of Names changed by Jehovah, as Gen. xvii. 4. Behold I my Purifier אֵתֶךָ the Substance of thee, and thou shalt be for a Father of a Multitude of Nations: And thy Name shall no more be called Abram, but thy Name shall be אֲבִרָהָם for a Father of a Multitude of Nations will I make thee. The Construction they have given us of this

new Name is from אב Father, and רב Multitude, but they leave out the ר *Resh*: If the Text did not direct, one should be liable to take it from אבר an Epithet of God, most powerful, and רב of the Multitude; but it seems to be from אב and בר and רב the Father of the Light, the Son, or the Purifier of a Multitude. As this was made the Name of this Man, and Promises made to him as such, so there were other Promises made to another under this Name. *Rom. ix. 7. Neither because they are the Seed of Abraham, are they all Children.* *Mat. iii. 9. God is able of these Stones to raise up Children unto Abraham.* So of another given Name, *Gen. xxxii. 28. ישׁר אלה or ישׁר אלה.* So under this Name to *Israel.* *Psal. cv. 9. Which he cut off with Abraham, and his Oath unto Isaac, and confirmed the same unto Jacob for a Law, and to Israel a Purifier of Ages.* *Rom. ix. 6. For they are not all Israel, which are of Israel.* *Isa. xxix. 22. Jacob shall not now be ashamed, neither shall his Face now wax pale. But when he seeth his Children, the Work of my Hands in the midst of him, they shall sanctify my Name, and sanctify the holy one of Jacob, and shall fear the Alchim of Israel.* *Rom. xi, 26. And so all Israel shall*

*shall be saved.* And so of *David*, who himself was, as the Word is construed, Beloved, and was chosen to be the Parent of Christ the well-beloved Son of that terrestrial, and of his coelestial Father. *Coc.* derives the Word from ידד to confess. And I think that Verb is from ד and is to attribute Power. *David* says, 2 Sam. xxiii. 5. *Yet hath he appointed to me the everlasting Purifier.*

'Tis said *Psal.* lxxxix. 4. *I have cut off the Purifier for my chosen one: I have sworn to the Beloved my Servant. Thy Seed will I establish for ever, and build up thy Throne to all Generations, Selah.* So *Cant.* v. 10. *My Beloved is* צה *white and* אדום *ruddy.* *Ezek.* xxxiv. 23. *And I will set up one Shepherd over them, and he shall feed them, even my Servant the Beloved—And I Jehovah will be their Aleim, and my Servant the Beloved* צה *Chief among them.* So *Ezek.* xxxvii. 24. *And the Beloved my Servant shall be King over them—And my Servant the Beloved shall be their Prince for ever,* *Hof.* iii. 5. *And seek Jehovah their Aleim, and the Beloved their King.* *Zach.* xii. 8. *In that Day Jehovah shall defend the Inhabitants of Jerusalem, and he that is feeble among them at that Day shall be as*

*the Beloved; and the House of the Beloved as Alchim, as the Agent Jehovah to the Faces of them—And I will pour upon the House of the Beloved, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon me whom they have pierced, &c. Ibid. xiii. 1. In that Day there shall be a Fountain opened to the House of the Beloved, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness.* As many things are thus said under the Signification of the Word דוד *David* the Beloved, and many Psalms are dedicated to Christ under that Word; so other Psalms are dedicated to him under the Signification of אסא who, as appears, 2 *Chron.* xxix. 30. was a Seer at that Time; as others have supposed, to the Priest mentioned, 1 *Chron.* vi. 39. as the *Pf.* lxxxi, lxxxii, &c. that is *to the Gatherer*, and under that are many clear Prophecies referring to Christ. This obliges me to say something of *Sion*, and *Jerusalem*. It does not appear that the Name of ירושלים was changed, but that it retained its Heathen Name, signifies *Title* or *Dryness* has no other Claim to be a Type of the Church but that *David*, the Type of the Beloved, had his Palace and dwelt there. And that it appears he took it and *Jerusalem*



*lem* in the seventh of his Reign, 2 *Sam.* v. and made a Tabernacle, and brought the Ark thither, in which were the Types of the Persons above, and their Actions, upon which the Glory emblematically appeared, from whence he gave Orders, &c. as above. *Cap.* vi. where it stood till the Temple was finished, 2 *King.* viii. 1. (above forty Years.) So *Psal.* lxxviii. 67. *Moreover, he refused the Tabernacle of Joseph, and chose not the Tribe of Ephraim. But chose the Tribe of Judah, the Mount Sion which he loved, &c.* *Ibid.* lxxvi. 2. *In Judah is the Alcim known, his Name is great in Israel, in Salem also is his Tabernacle, and his Dwelling-place in Sion.* *Ibid.* ii. 6. *I have set my King upon Sion, the Hill of my holy one.* *Ib.* lxxxvii. 2. *Jehovah loveth the Gates of Sion, more than all the Dwellings of Jacob. Glorious things are spoken of thee, O City of the Alcim.* And as above—*And of Zion it shall be said a great Person, and a great Person was born in her, &c.* *Ibid.* cxxxii. 13. *For, Jehovah hath chosen Zion, he hath desired it for his Habitation. This is my Rest for ever, here will I dwell.* *Ibid.* cii. 13. *Thou shalt arise, and have Mercy upon Sion, for the Time to favour her, yea the set-time is come.—16. When*  
Jehovah

Jehovah shall build up Sion, he shall appear in his Glory. Isa. xviii. 7. In that Time shall the Present be brought—to the Place of the Name of Jehovah of the Hosts, the Mount Sion. Mat. xxi. 5. Tell ye the Daughter of Sion, behold, thy King cometh unto thee. Apoc. xiv. 1. And lo, a Lamb stood on the Mount Sion. So ירושלם Jerusalem, which, I think, was named by David, by the Spirit of Prophecy, in which the Temple stood, they say, on the Side of Mount Sion. 'Tis a compound Name, some make it from the Prophecy, Gen. xxii. 14. יראא that cannot be, because the א is radical; some from ירא to dart, and from that to teach, to give Laws, a Place cannot do that. But I take it to be from ירא to drive out and possess, so the Heir the Possessor, the Possession, and שלום M. "Retribution, Perfection, Peace, and Peace-Offering; Garment, Cloathing, a Cloak." What this was in the City, as a Type of the Church, so in the Church, and every Member, and what each and all of those Attributes are, or to whom they immediately belong, needs no proving. Jer. xxv. 29. In the City which is called after my Name, 1 Pet. iv. 17. The House of God. Isa. lxii. 7. Till he establish, and till he make the very

*very Jerusalem Irradiation in the Earth.*  
 Isa. liv. 17. *No Weapon that is formed  
 against thee (Jerusalem) shall prosper.*  
 Baruk iv. 30. *Take a good Heart, O Jeru-  
 salem: For he that gave thee that Name,  
 will comfort thee.* Zeph. iii. 16. *In that  
 Day it shall be said to Jerusalem, fear thou  
 not: And to Zion, let not thy Hands be  
 slack. Jehovah thy Aleim in the midst of  
 thee is mighty; he will save, &c.* Jer. iii.  
 16. *In those Days, saith Jehovah, they  
 shall say no more, the Ark of the Purifi-  
 cation of Jehovah: Neither shall it come  
 to Mind, neither shall they remember it,  
 neither shall they visit it, neither shall  
 that be done any more. At that Time  
 they shall call Jerusalem the Throne of Je-  
 hovah.* Gal. iv. 26. *But Jerusalem, which  
 is above, is free, which is the Mother of  
 us all.* Heb. xii. 22. *But ye are come un-  
 to Mount Zion, and to the City of the  
 living God, the heavenly Jerusalem. Apoc.*  
 iii. 12. xxi. 2, 10. *And shewed me that  
 great City the holy Jerusalem—having  
 the Glory of God: And her Light like  
 unto, &c.* But to return.

As Christ was compounded of two Per-  
 sons; and as he, and the inspired Writers  
 of the New Testament, sometimes spoke  
 in, or of, one Person, sometimes of the  
 other

*the Spirit that now worketh in the Children of Disobedience.* 1 John iv. 1. *Beloved, believe not every Spirit, but try the Spirits whether they are of God: Because many false Prophets are gone out into the World.*—This Manner of speaking,

among the Heathen Greeks, was too well understood long before Christ came. Glory is the Description of or a Name of the second Person. Eph. i. 17. *The God of our Lord Jesus Christ, the Father of the Glory.* Luke ii. 32. *A Light to lighten the Gentiles, and the Glory of thy People Israel.* 1 Pet. iv. 14. *Because the Spirit of Glory and of God resteth upon you.* So Splendor is a descriptive Name of the Man, which included the Glory, Heb. i. 3. *Who being ἀπαύλασμα the Splendor of the Glory* (several Times mentioned with the Type in the Hebrew, and once in the Greek, Acts xxvi. 13. *I saw, O King, a Light from Heaven shining round about me; and those that journeyed with me, beyond the Splendor of the Light of the Sun—I am Jesus*) and χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, the Character of his, as I call it, Existence, as others have called it of his Subistence, of the Powers in the Father; because, by his Actions, the Powers in him appeared, and because more is attributed

to

to him than to the Father, he made the Father equal with himself; and the Father by an audible Voice, and the Holy Ghost by Appearance, and by Words, gave Witness of him; but he exhibited the Powers in him visibly to Sense, such as are expressed in the Words preceding, *by whom he made the Worlds*; and in the next Words *supporting all things by the Word of his Power, &c.* So speaking first of the Man in, or with, whom the Divinity acted, Col. i. 15. *ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀόρατου, Who is the Image of the invisible God, the First-born of every Creature*; then of the Divinity, *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and for him. And he is before all things, and by him all things consist.* Besides his being the Image of God in the Sense that *Adam* was before his Fall, the Image of God even amongst the Heathens; much more of the Cherubim, which was exhibited by divine Appointment, the Image of the sacred Trinity; the Image of the Trinity of the Heathens or of any of their chief Attributes, as perhaps may some time be shewed more at large, did not consist

sist in the Figure, except as it related to the Union of the Essence of the Trinity, which was sometimes with the Figure of a Man, sometimes of Beasts, &c. But, in exhibiting emblematically what Powers the Trinity, or the God was possessed of, besides what the Parts or Instincts of the Creatures exhibited, in that Sense, they were vested with divine Insignia, rode in a Chariot, sat upon a Throne, had Irradiation, had Wings, the Power of giving Motion, Protection, &c. were full of Eyes within, and without, had what they ruled with, or ruled, or gave, in their Hands, so in their Power, had such things as were subject to them at, or under, their Feet. And as the *Aleim* had been supposed to reside in the Cherubim, and one of them in the Cloud above, so the Heathens when St. *Paul* writ, thought their God resided invisibly in such an Image; Jesus Christ the Man had, what such an Image emblematically exhibited to be in it, in a real Sense, tho' expressed in the illusive Sense, exhibited to Sense, to Vision, and to several of the other Senses. The Glory, the invisible God which was in him exhibited the same Power as the Father was possessed of; these things cannot be expressed, so as to be conceived, but by visible or intelligible Ideas.

Ideas. The *Jews* say, it was by the Name *Jehovah* Christ performed all his Miracles, which is true; but it is false that he stole it out of the Temple, that was his Name, the Glory was *Jehovah*. When he says, *I am the Light*, we take the Idea from the created Light, the visible acting Image of himself, of the second Person; that does not make him less the true, the uncreated Light. And these Powers, which the Glory shewed then in Splendor through the Man, were not emblematical, nor given, but had been real, and eternally in his Possession, as the next Words fully shew, *For by him were all things created, &c.* Jude 24. *And to present you faultless before the Presence of his Glory—To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and for ever. Amen.* Revel. xxi. 23. *For the Glory of God did lighten it, and the Lamb is the Light thereof.* Heb. ii. 5. *For unto the Angels hath he not put in Subjection the World to come, whereof we speak. But one in a certain Place testified, saying (Psal. viii. 4.) What is Man that thou art mindful of him? or the Son of Man that thou visitest him? Thou madest him a little lower than the Angels (Hebr. Aleim) thou*

*crownest him with Glory and Honour.— Thou hast put all things in Subjection under his Feet, &c. John i. 14. And the Word (often mentioned above, and of which below) was Flesh and dwelt among us (and we beheld his Glory, the Glory as of the only begotten Son of the Father.)* The Objectors, as I have shewed above, knew nothing of Ideas beyond their Fathers, and themselves their Sons; here the Glory of the only-begotten Son of the Father was to distinguish him from the Light, the Glory of Fire the Type; so the Spirit of Jehovah, &c. from the Spirit of the Type; which Glory, which Spirit in the Substance of the Names the Type, the Heathens worshipped. So you will see a certain Piece instead of—*most high in the Glory of God the Father*, should be—the Father and Holy Ghost in the Glory the Son.—Heb. iii. 3. *For this [Person] was counted worthy of more Glory than Moses, inasmuch as he who hath builded the House, hath more Honour than the House, for every House is builded by some, but he that buildeth all things, God. 2 Pet. i. 16.— Were made Eye-Witnesses of his Majesty; for he received from God the Father, Honour and Glory (by Acknowledgment, in Evidence of who he was; for he was not*

to



to re-assume his Possession of his Glory, 'till he had performed the Conditions of the Covenant) *when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased. And this Voice which came from Heaven we heard, when we were with him in the Mount. We have also a more sure Word of Prophecy, &c.* This may include the Voice at his Baptism, but is a plain Reference to his Transfiguration, after the Appearance of the excellent Glory upon himself, and in the usual Emblem, *Mat. xvii. 2. And was transfigured before them; and his Face did shine as the Light from the Sun, and his Raiment was white as the Light.* Id. Mark ix. 2. Id. Luke ix. 29.—v. 32. *They saw his Glory.* So *Mat. xvii. 5. Behold a bright Cloud overshadowed them: And behold, a Voice out of the Cloud, so, &c.* John ii. 11. *And manifested forth his Glory.* Ibid. xi. 4. —but for the Glory of God, that the Son of God might be glorified thereby. v. 40. *If thou wouldest believe, thou shouldest see the Glory of God* (the second Person diffusing Benefits to Mankind.) Ibid. xiii. 31. *Now is the Son of Man glorified, and the God is glorified in him. If the God be glorified in him, also the God will glorify him*

him in himself, and shall straitway glorify him. John xiv. 13. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. Ibid. vii. 39. But this spake he of the Spirit, which they that believe in him should receive: For the Holy Ghost was not yet given, because that Jesus was not yet glorified. Luke xxiv. 25. O Fools, and slow of Heart to believe—ought not Christ to have suffered these things, and to enter into his Glory? And beginning at Moses, and all the Prophets, he expounded to them in all the Scriptures, the Things concerning himself. 1 Tim. iii. 16. And without Controversy, great is the Mystery of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels, (the Alcim) preached unto the Gentiles, believed on in the World, received up into Glory. 1 Cor. ii. 8. For had they known it, they would not have crucified the Lord of Glory. Rom. vi. 4. That like as Christ was raised up from the Dead, by the Glory of the Father. 1 Pet. i. 19. But with the precious Blood of Christ—who by him do believe in God, him who raised him from the Dead, and gave him the Glory. Acts vii. 55. And saw the Glory of God, and Jesus standing  
on

*on the Right-hand of God. Matth. xvi. 27. For the Son of Man shall come in the Glory of his Father, with his Angels. Mark viii. 38. Of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels. Matth. xxv. 31. When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory. Mark xiii. 26. And then shall they see the Son of Man coming in the Clouds, with great Power and Glory.*

The Glory which appeared in the Cloud, that which appeared alone, that with the Cherubim, &c. were every one diffused from a Center every Way ; this was the Emblem of the Glory, all others are but Reflections. St. Paul gives us, from the only standing Type, an Idea of this Type in the Original, and at second hand, 1 Cor. xv. 41. *There is one Glory of the Light of the Sun, another Glory of the Light of the Moon, and another Glory of the Light of the Stars ; for the Light of Star differeth from the Light of Star in Glory.* The Fire at the Sun is the Father of Glory, forms the Light, sends it out in Rays every way ; the Moon and Stars receive their Shares of this Glory from the Light, they have

none of their own ; and each of them receives it but on one side, on that side next the Sun, and the Reflection of that Light, from each, is the Glory of each ; and 'tis greater according to the Magnitude of the Star, the Shortness of its Distance, &c. Hence Crowns of Men are but each a Hemisphere of Rays ; so to attribute Glory is, by Reflection, to irradiate it upon others ; and so, jointly, backward to the Glory the Light. So Glory is attributed in the same Manner immediately to, mediately by or through, Jesus Christ. *Psf. 1. 15. I will deliver thee, and thou shalt glorify me.* *Psal. lxxxvi.—O Jehovah, and shall glorify thy name.* *ver. 12. I will confess to thee יהוה my Lord, אלהי my Fæderator, with all my Heart, and I will glorify thy Name for ever, &c.* *Isa. lv. 5. For he hath glorified thee.* So, *2 Cor. iv. 6. To give the Light of the Knowledge of the Glory of God, in the Face (Person) of Jesus Christ.* *Eph. iii. 21. Unto him be Glory in the Church by Christ Jesus.* *Phil. i. 11. Which are by Jesus Christ unto the Glory and Praise of God.* *Ibid. ii. 11. And that every Tongue should confess that Jesus Christ is Lord to the Glory of God the Father.* *Ib. iv. 19. According to his Riches in Glory, by Christ Jesus.*  
Now

Now unto God and our Father, be Glory for ever and ever. Amen. Col. iii. 4. When Christ, who is our Life, shall appear, then shall ye also appear with him in Glory. 2 Thes. i. 9. From the Presence of the Lord, and from the Glory of his power. 1 Pet. iv. 11. That God in all Things may be glorified through Jesus Christ, to whom be Glory and Dominion for ever and ever. Amen, 1 Pet. v. 10. But the God of all Grace who hath called us unto his eternal Glory in Christ Jesus. 2 Pet. i. 1. Through the Righteousness of God, and our Saviour Jesus Christ—Through the Knowledge of God, and of Jesus Christ our Lord, according as his divine Power hath given unto us—thru' the Knowledge of him that hath called us to (by) Glory and Virtue—that by these you might be Partakers of the Divine Nature, Apoc. i. 5. Unto him that loved us, and washed us from our Sins in his Blood, and hath made us Kings and Priests unto God and to his Father; to him be Glory and Dominion for ever and ever. Amen. Ibid v. 12. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing,—Saying, Blessing, and Honour,

*and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Ibid. iv. 2. A Throne was set in Heaven, and one sat on the Throne, and he that sat, was to look upon like a Jasper, and a Sardine-stone: and there was a Rainbow about the Throne, in Sight like unto an Emerald, &c.*

It appears the Heathens had attributed this Glory or Gravity to the Light, *Psal. iv. 3. Ye Sons of Men how long has my Glory been [sc. ascribed] to the Shameful Thing; ye love ריק the vain thing; ye seek to the False one. Selah.* The Philistines had given this Glory to their Gods, so, *1 Sam. vi. 5. Wherefore ye shall make Images of your Emerods, and Images of your Mice that mar the Land, and ye shall give the Glory to the Aleim of Israel; peradventure, he will lighten his Hand from off you, and from off your Aleim, and from off your Land. And, wherefore, חכברו should you harden your Heart, as the Egyptians and Pharoah hardened their Hearts. When he exerted himself upon them, did they not let the People go and they departed?* The subverted Jews had used these Emblems in their false Worship, represented under the Emblem of Whoredom, for they used to place  
their

their Gods upon Beds and Couches, *Ezek.* xxiii. 41. *And thou hast set it upon מטה כבוד a Bed [or in a Tent] of Glory, and a Table prepared before it; and thou hast set my Incense and my Oil upon it and the Voice of the foolish Multitude was in it; and with the Men מרב אדם of the common Sort [perhaps Sons of Adam in Contradistinction to Sons of the Aleim] were brought Sabceans from the Wilderness, and they put Bracelets upon their Hands,* Buxt. Chald. "A Beautiful young Girl " with Golden Bracelets dedicated to *Ve-* " nus") and עטת הפארת *a Crown of Glory upon their Heads.* The Word פאר decor is the Boughs which form the Top, was the Ornament of the Stem of a Tree, and bore the Fruit; the Idea is taken thence, and Crowns or Garlands of these had been placed upon the Heads of Men, Idols, &c. 'Tis used singular, *Is.* lxi. 10. and פרה is near akin, is to shoot Branches, Fruit, Children, so to increase. *Isa.* lxi. 10. *as a Bridegroom יכהן shall interceed for a Crown.* Buxt. Chald. p. 1046. כלתא-כלא " a Bride with regard to her Bridegroom; or a Daughter-in Law, with Regard to her Father or Mother-in-Law; so called, because when she becomes another's, she puts an End to, or completes her Virginity or Widowhood;

dowhood; or because she is completely adorned or crowned. כְּלִילָאֵי *Celileans*, that is *Crowners*. In the Twenty-seventh Day of the Month *Isar*, the *Celileans* came from *Judah* and *Jerusalem*, who in the Time of the Reign of the *Greeks*, brought Crowns of Roses, and hung them at the Doors of idolatrous Temples, and at the Gates of the Tabernacle; and at the Gates of the Courts, and sung Songs to their Idols, and wrote on the Fore-head of an Ox, and of an Ass, that their Lords had no Part in the God of *Israel*, as the *Philistines* had done.—But when the *Asmoneans* prevailed, they cast them out, and kept the Day of the Ejectment a Festival.” This Word פָּאָר is applied to the Garments of the High Priest, and other Types; and, I think, also to the Man in Christ, whether in the Sense of Spouse, or whether it had been conferred upon Conquerors, so in that Sense. So *Dan. xi. 38. And to the God of Forces upon his Base.* (See *1 Kings vii. 27.*) יִכְבֵּר *Shall he give the Glory—by Gold and Silver, and by pretious Stones, and the desireable Things.* *Hos. x. 5. The Inhabitants of Samaria, shall tremble for the Calves of Bethaven, for the People thereof shall mourn for them, and כַּמְרֵי their Priests that rejoiced on them, for the*  
Glory



*Glory thereof, because it is departed from them. Nah. ii. 10. Take ye the Spoil of the Silver, take the Spoil of the Gold; for there is no End to תבונה כבוד the Machinery of the Glory, with all the Instruments of Desire. Psal. cvi. 20. and changed their Glory into the Similitude of an Ox, that eateth Grass.*

The Term of *the Son of Man coming in his Glory*, &c force me to say something about the Epithets given to this double Person. Though the manner of expressing them puzzled the *Jews*, Scribes and Pharisees, nay the Devil himself, many have had the Assurance, without understanding the Old Testament, or the aforesaid Exhibition of the Covenant, to pretend to determine what was done in Consequence of it, by the wording of the Manifestation of this compound Person, in the New Testament. One side have offered to prove, that the second Person in the Essence was in the Man; the other, that it was an Angel, or, &c. It happens so, that, of those who have been set up, neither side knew what any one of the Texts they cited meant, no not so much as when they spoke of the God, when of the Man. Those who expect to be saved by a Creature, or a dependant Being, have shewed themselves illiterate;

illiterate; so, ignorant; so, proud; so, malicious; so, fraudulent; illiterate, because they could not read, so not understand the *Hebrew* Scriptures as they are understood by others, much less what they really meant; nor did they understand the Types from whence the Ideas are taken; so, ignorant of what was agreed in the Covenant, which was the Act of the whole Essence, and of each Person of *Jehovah Aleim*, of *Θεός*. So, that what Part each Person was to act, was to be the Act of *Jehovah*, of the whole Essence, of *Θεός*, that *Jehovah Aleim* made, and swore to perform the Covenant. So, that the Father sent, &c. by the Power of *Jehovah*, of the whole Essence, of *Θεός*, that no Person did any thing of himself, all concurred in each Act. When any Action was performed by the Father, by the Son, by the Holy Ghost, it was by the Occonomical Council and Direction of the other two, nay of the three. If they agreed the Father should send, they sent; if the Son was to be sent, they sent him; if the Holy Ghost was to be given by the Father, they gave him; and each is named, to distinguish the Person who performed the Action, not in Opposition to his being of the Essence. The New Testament names,

or

or speaks of each Person, generally, as he had agreed to be named, or spoken of; and each with Reference to each other, and according to the Part each was to act, by the Terms of the Covenant. So, they are ignorant by what Names each Person was, pursuant to the Covenant, to be called in the New Testament. So, ignorant of the Meaning of the *Greek* Words, what Word in *Hebrew* each was set for, when they are Quotations, whether they were singular, or plural, in the Original; nay even of *Θεός*, whether it meant the Essence, or Power \*. Whether there were but one, or three, in that Substance which the Heathen *Greeks* had worshipped by the Word *Θεός*; affirming there was but one, when I have undeniably proved there were three Names in *Θεός*. So, proud, ambitious, set themselves up for Heads of a Party; Teachers of what they knew nothing of. So, malicious, in attempting to turn Men from that Faith, by which only they can be saved. So, fraudulent in asserting that what they give us is the † Doctrine of the Scriptures in those Points; nay, expressly, of the Bible of the Old and New Testaments; when they only give us a

\* See *Clark's Scripture Doctrine of the Trinity*.

† See the *Preface to Scripture Doctrine of T.*

Text or two out of the Old, falsly construed in the very Point, and the New, which is not to that Purpose. In asserting, there is no Word for Person in the *Greek* \* or *Latin*, but the Adjective *Est*, and perhaps not that; when there are express Words as *וְיָ* which has the same Sound, and others used for the Persons, in the *Hebrew*. † In quibbling about the *English* Word God, and asserting that the Word in Scripture never signifies more Persons than one; whereas the Word, for which it stands in the Original, the *Hebrew*, always signifies three Persons. In asserting there are no Words in Scripture, which express or imply a Plurality of Persons in the Essence, when that is expressed many Hundreds of Times. ‡ In asserting, the Scriptures determine nothing about the Essence of the Persons, upon which the whole depends, when the whole Drift of the Old Testament is to prove, that the three Persons are of one and the same Essence, and that all Power is in the Essence of those Persons; and prove it beyond Contradiction, as I have sufficiently shewed; and though the Substance the Heathens worshipped, was not the Essence, yet even the *Greek* Θεός proves

\* See Sc. D. T. Part I. Pag. 2. or Sheet of Additions.

† §. 33. Part II. ‡ §. 4. Part II.

proves it. \* In insinuating, that allowing three Persons of the same Essence with joint Power is Polytheism—and base, in many Insinuations; such as when they have asserted, that there is nothing revealed about the Essence; and, † because some Essence must be underived, have supposed the underived Essence in one Person, so, nothing revealed, or which can be supposed, about the Essence of the other two Persons; nor about their Essence being derived from the Essence of that Person, which they suppose to be underived; nor of the Manner of that Derivation, though all Mankind have allowed that  $\pi$  is the Essence. That People are not to pry into the Affair, ‡ but to believe them, that the Essence of those two Persons is derived. || In asserting, that the Superiority to one, and the Titles given to each Person, arise from his Power or Dominion; when it appears, that it was agreed that their Power was to be exercised, sometimes by one, sometimes by another, though each could not transfer his Essence to another. And when it appears, by their own shewing, that the Person

\* Chap. II. Part I. Note on Numb. 535. † Part II. in many Places. §. 1—7. ‡ Part II. §. 21. || §. 25, and Notes.

Person they chiefly oppose, had agreed, allowed, that that Part of their Power, which his Enemies term Superiority, was to be exercised by the Father, and was become a compound Person, as a Servant, for the Time ; so, had not, could not have his original Titles. By many false Quotations ; by wresting many of those cited, unless they plead Ignorance ; in omitting Texts in the New Testament, which are most to the Purpose ; in not distinguishing when the Father is the Essence, when a Person of that Essence. In not distinguishing which Texts were spoken of the Divinity, which of the Humanity, and which of the compound Person. In blaming the *Socinians, &c.* for applying Texts spoken of the Humanity, to mean the Man, and applying them to the Divinity, to make it dependant. Though they have allowed, that the three Persons are in some Manner one, the same ; when they are treating of their Essence, the Essence of two must be derivative, and they must be one the same in Power. Yet when they are treating of their Power, they forget themselves, and then the Power of two must be derivative ; and not one, not the same, but the Power of one Person ; so at last they are one, the same

same in no manner. In referring Texts, spoken of the Divinity, to be explained away by Texts spoken of the Humanity, even without regarding the Time, so the State of the Divinity, or of the Humanity, each respective Text speaks of; or any other Distinction, or Consideration, but to confound one by another, so as to make the Divinity seem to be dependant. In allowing a Number of Texts to be unanswerable, which determine the Point, and yet not submitting to be determined by them. Lastly, after they refer themselves and others to the Scriptures, in bringing the Evidence of those, who were as ignorant as themselves, to evade the Meaning of the Texts which are clear, and determine the Point, as *Deut. vi. 4.* cited by Jesus, *Mark xii. 29.* *The first of all the commandments is, hear, O Israel, Jehovah* (the Essence existing) *our Aleim* (the Persons who swore to redeem Man) *is one* (the same) *Jehovah* (Essence existing.) ver. 32. *There is one Deos* (Heb. Jehovah Aleim) *and there is none other but he.* Acts vii. 32. *Exod. iii. 6.* Heb. *I (Jehovah) am the Aleim*, Gr. *ὁ Θεός*, *of thy Fathers, the Aleim of Abraham, the Aleim of Isaac, and the Aleim of Jacob.* Gal. iii. 20. *but Deos is one.* John x. 38.

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—*The Father is in me, and I in him.* Ibid. xiv. 10, 11. *I am in the Father, and the Father in me.* Ibid. x. 30. *I and my Father are  $\epsilon\upsilon$  one.* 1 John v. 7. *These three are  $\epsilon\iota\varsigma$  τὸ  $\epsilon\upsilon$ .* Isa. ix. 6. אֵל גִּבּוֹר a mighty God, אָבִי עַד Father everlasting. John i. 1. *And  $\theta\epsilon\omicron\varsigma$  God was the  $\lambda\omicron\gamma\omicron\varsigma$  Word;* with infinite Numbers of such in the Old, already shewed; and many in the New Testament. I must shew they are meer Drivellers; and none must, any longer, pretend that they have given us the Meaning of the Scriptures about the Persons in, or the Manner of expressing, this Union. I pretend not yet to be sufficiently prepared to explain the New Testament; nor do I design to attempt going further, now, than just to hint the Manner of wording that Affair. In Consequence of the Covenant, the Man, by being begotten by, and taken into the Essence, became the Son of the Essence, of God; one of the Essence, by being taken into the Man, became the Son of Man; so one of the *Aleim* became like unto Man. As the Man Jesus, by this Union, was made the Son of God; so, God, that Person, we call the Son, was made the Son of Man, and so he always called himself. And though, after this Union, the joint Person could not be divided;



ded; yet, when 'tis intended to denominate the one, chiefly, or exclusive; or the other, only as inclusive, if other additional Words do not vary it, 'tis done in this Order; by that Person of the Essence becoming the Son of Man, and the Man Jesus becoming the Son of God, &c. We, who believe, by Faith are changed from being the Children, Sons of Hell, by Adoption to be Children, Sons of God, Brethren of the Essence; so, Heirs, joint Heirs of the Inheritance. This is the highest Honour a Mortal can mention; admits no other Title to be compared with it, Will any one, who has the least Glimpse of this, treat those Fools civilly who would banter him out of his Faith; so, into his old State?

What Distinction this divine Person had in the Essence, before the Covenant, we know not; no, not even by the Names which were framed to correspond with the Exhibition of it. After he had taken Flesh upon him, he says, *John iii. 13. No Man hath ascended up to Heaven, but he that came down from Heaven, the Son of Man which is in Heaven.* Ibid. vi. 62. *What and if ye shall see the Son of Man ascend up where he was before?* As all Power was in the Essence, jointly; the Part the Father executed (as we must say) separately,

to demand, take, and allow Satisfaction; the Part the Son exercised, or is to exercise here, &c. and the Part the Spirit exercised, was by Covenant. And *John* v. after Christ had, from v. 17. carried on the Comparison between his Father and himself, and allowed himself to be the Son of God, he assigns the Reason for his acting apart, v. 27. *And hath given him Authority to execute Judgment also, because he is the Son of Man.* Mat. ix. 6. Mark ii. 10. Luke v. 24. *But that ye may know that the Son of Man hath Power on Earth to forgive Sins.* So, he had Power to change the Day, and the Reason of observing, so, the Duties to be observed on the Sabbath; and to appoint other Services, and another Day. Mat. xii. 8. Mark ii. 28. *Luke* vi. 5. *For the Son of Man is Lord even of the Sabbath-day. The Sabbath was made for Man, not Man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath:* So Mat. xvi. 13. Mark viii. 27. *Luke* ix. 18. *Whom do Men say, that I, the Son of Man, am?* some, one; some, another; as they say now. *But whom say ye that I am?* And Simon Peter answered and said, *thou art Christ the Son of the living God.* Id. John vi. 69. Christ says, Mat. xvi. 17.

*Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* Dan. vii. 13. Apoc. i. 13. xiv. 14. *One like unto the Son of Man.* Mat. xiii. 41. — *send forth his Angels.* Ibid. xvi. 27. Mark viii. 38. *Shall come in the Glory of his Father, with his Angels; and then he shall reward.*—Mat. xvi. 28. *The Son of Man coming in his Kingdom.* Ib. xix. 28. *When the Son of Man shall sit in the Throne of his Glory.* Ibid. xxiv. 30. *And they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory, and he shall send his Angels—*xxv. 31. *Shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory.* Ib. xxvi. 64. Mark xiv. 62. Luke xxii. 69. *Hereafter shall ye see the Son of Man sitting on the Right-hand of Power, and coming in the Clouds of Heaven.* Mark xiii. 26. Luke xxi. 27. *Coming in the Clouds, with great Power and Glory.* Ibid. ix. 26. *Coming in his own Glory, and the Father's, and of the holy Angels.* Mat. xxiv. 27. Luke xvii. 24. *For as the Lightning cometh out of the East, and shineth even unto the West: So shall also the coming of the Son of Man be—So shall also the Son of Man be in his Day.* John i. 51. See Heaven.

open, and Angels of God ascending and descending upon the Son of Man. xii. 23. —Should be glorified. 28. Glorify thy Name. xiii. 31. Now is the Son of Man glorified, and God is glorified in him, &c. Acts vii. 56. I see the Heavens opened, and the Son of Man standing on the Right-hand of God. The Priests, &c. in his Examination understood this. Mat. xxvi. 63. Mark xiv. 61. Luke xxii. 67—that thou tell us, whether thou be the Christ the Son of God. He answered, Mat. xxvi. 64. Thou hast said. Mark xiv. 62. I am—hereafter shall ye see the Son of Man sitting on the Right-hand of Power, &c. —he hath spoken Blasphemy. The People understood this, and address the Divinity under the Name of the Son of David, the last Man to whom this Honour was transferred. Mat. xii. 23. Is not this the Son of David? xx. 30, 33. Have Mercy on us, O Lord, thou Son of David. xxi. 9. Hosanna to the Son of David: Blessed is he that cometh in the Name of (Jehovah) the Lord, Hosanna, used Psal. cvi. 47. —הושיענו save us, in the highest. Hence these Questions, Mat. xxii. 42. Mark xii. 35. Luke xx. 41, &c.—They say unto him, the Son of David—How then doth David in Spirit call him Lord?—If David then  
call

*call him Lord, how is he his Son? Where the Divinity and Humanity are both mentioned, so distinguished, the Son of Man must be taken as Man. Psal. lxxx. 17. Let thine Hand be upon ~~us~~ the Person on thy Right-hand, upon the Son of Adam whom thou madest strong for thyself. So Heb. ch. ii. which is Part cited, and that applied, v. 6.—Or the Son of Man that thou visitest him? Thou madest him a little lower than the Angels (Aleim);—v. 9. But we see Jesus, who was made a little lower.—v. 14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same: For verily he took not on him the Nature of Angels; but he took on him the Seed of Abraham. So as afore-said, where other Words limit it to the Man.*

*Adam was made by, so whilst perfect, as Luke iii. 38. The Son of God. Rom. v. 14. Who is the Figure of him that was to come. So, the Humanity, Jesus begotten by, is called the Son of God, of the most high or highest, of the Blessed, his beloved Son, the Son of his Love, his only-begotten Son. Mat. i. 18. She was found with Child of the Holy Ghost. Luke i. 32.—The Son of the highest. 35. The Holy Ghost*

*Ghost shall come upon thee, and the Power of the highest shall overshadow thee : Therefore also that holy thing which shall be born of thee, shall be called the Son of God. Dan. iii. 25. And the Form of the fourth is like the Son of God. Psal. ii. 7. Acts xiii. 33. Heb. i. 5. v. 5. Thou art my Son, this Day have I begotten thee. Heb. i. 6. When he bringeth in the first-begotten into the World, he saith, and let all the Angels of God worship him. So the Essence, by Covenant and being joined with the Flesh, is Son. John i. 14. 18. Only-begotten Son, which is in the Bosom of the Father, as the Man was, after his Ascension. Heb. i. 8, 9. Psal. xlv. 6, 7. Hebr. to him that was to be in דבר Gr. to the Son he saith, thy Throne Heb. the Aleim, Gr. the Θεός, for ever and ever.— Heb. the Aleim, thy Aleim Gr. ὁ Θεός, ὁ Θεός σου, hath anointed thee. Vid. Cherubim. So, Phil. ch. ii. When a Peer of the Essence, of the Aleim, took upon him Man ; and the Man was put to death, and the Essence raised the Man, and exalted him to the Station above, they would have us understand that the Peer was exalted ; that was impossible for the Essence to do, he could but be equal ; but every Tongue was to confess, that the Lord Jesus Christ *is* in (is in)*

in) *Gloriam Dei Patris*, proved to be a Name of the second Person in the Essence, the same as he was before he took upon him Man. *Mat.* iii. 17. xvii. 5. *Mark* i. 11. ix. 7. *Luke* iii. 22. ix. 35. *2 Pet.* i. 17. *This is my beloved Son.* *John* iii. 16. *Gave his only-begotten Son.* *1 John* iv. 9. *Sent his only-begotten Son into the World, that we might live through him.* In this Sense of the Son of God being Man, strictly. *Mat.* xxiv. 36. *Of that Day and Hour knoweth no one—but my Father only.* *Mark* xiii. 32. *Of that Day and Hour knoweth no one—neither the Son, but the Father.* *John* x. 29. *My Father which gave them me, is greater than all.—xiv. 28. My Father is greater than I.* *Acts* i. 7. *The Times or the Seasons which the Father hath put in his own Power.* *1 Cor.* xv. 24. *When he shall have delivered up the Kingdom to God.—28. Then shall the Son also himself be subject.* Before Christ had worked Miracles, though the Devil might hear the Voice from Heaven call him beloved Son, he could not know whether he was the Person thus begotten, or not; but knew what was in him, if he were; and therefore says, *If thou be the Son of God command, &c.* and 'tis written so, and so. But, after Christ had worked Miracles, believed,

believed, trembled, and confessed him. Our modern Devils will allow no Evidence. After the Father by Voice, Christ by Miracles, and the Holy Ghost by Appearance, had given that Evidence the Scripture predicted; the Priests and Scribes, upon his Examination, adjured him to answer whether he was, &c. as above, which they called Blasphemy. So *Mat.* xxvii. 43. *John* xix. 7. *Because he made himself the Son of God.*

The Terms of Salvation preached then were not, believing that there were three Persons; so, a Son, in the Essence; or, believing, that he should be the Saviour, but to believe that Jesus was begotten by, so the Son of, God; sometimes with the Addition of *Name*, of *Christ*, &c. not now understood, or neglected. If that was believed, the *Hebrew* Scriptures had settled the other, and it was not then disputed. Nay though it is certain, that some of the two Tribes, and many of the ten Tribes, had fallen into the Error of worshipping one Person, irregularly; when Jesus Christ was manifested, though many opposed confessing him, and gave their Reasons; the Priests, if they did, the *Romans* would take away their Places, &c. the true one that he made all their Places void: The common People,  
because



because those Priests would cast them out of the Synagogues; 'tis not once hinted, that ever one, nay when the very Texts which describe them were cited, had the Impudence, to dispute the *Aleim* being of the same Essence. The Divinity, I think except once, upon this Account always calls himself the Son of Man; I shall insert a few Instances of what was then required. *John* iii. 18. *Because he hath not believed on the Name of the only-begotten Son of God.* v. 36. *He that believeth on the Son, hath everlasting Life.* ix. 35. *Dost thou believe on the Son of God?—It is he that talketh with thee.* x. 36. *Because I said, I am the Son of God.* xi. 27. *I believe that thou art the Christ the Son of God.* xx. 31. *That ye might believe that Jesus is the Christ the Son of God, and that believing ye might have Life through his Name.* *Acts* viii. 37. *I believe that Jesus Christ is the Son of God.* ix. 20. *Preached Christ—that he is the Son of God.* x. 38. *Jesus of Nazareth—v. 43. Whosoever believeth in him, shall receive Remission of Sins.* xiii. 37.—*raised again, saw no Corruption—through this Man—and by him all that believe are justified.* xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.*

*saved. Rom. x. 9. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God raised him from the Dead, thou shalt be saved. Gal. ii. 20. I live by the Faith of the Son of God. 1 John iii. 23. This is his Commandment, that we should believe on the Name of his Son Jesus Christ. iv. 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him. v. 1. Whosoever believeth that Jesus is the Christ, is born of God. v. 5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? v. 10. He that believeth on the Son of God, hath the Witness in himself. v. 13. That ye may believe on the Name of the Son of God.* There are other Distinctions joined with Son, as well as there are to Father; the Father, my Father, our Father, your Father, &c. as I have shewed in *M. sine P. p. 74.* So, though he calls himself the Son of Man, when he says my Father; he does not mean *David*, nor any Man, but often *Jehovah* the Essence, which was the Father of him the Man: These Distinctions make great Difference, but are not to be traced now.

These Terms, in preaching, or in a Creed, were sufficient at first; but when  
the

the Knowledge of the *Hebrew* Scriptures, and the Purity of Tradition, began to be confounded, by *Philo*, the Rabbies, and the Hereticks, and the Truth was in Danger of being lost, there was a Necessity to enlarge, and be more particular in the Articles of the Creeds. Must the Devil's Agents have Liberty to break the Fences, and the Stewards of Christ no Right to fortify them? Happy it was for all succeeding Generations, and particularly for this, that those faithful Stewards, who had retained and preserved the Knowledge of those sublime Ideas, from which their Creeds are taken; recorded them, and left us them, and their excellent Liturgies, though they have been almost spoiled: The Creeds, as well as the Scriptures, in the Translations; and the Liturgies, in Translations, and by Alterations. These original Creeds, may be explained, and proved to be perfect; but if there were such Men alive, they could not be made now; whatever Necessity there may be: The Divisions in the Church, the different Policies of States, &c. would prevent it. These Men, though not inspired, deservedly will stand next in Dignity and Rank, to those who were, nay even to, the Apostles. They in the true Sense, as *John* was called, only,

they have now ; the apostate *Jews* expect a temporal Kingdom, and these expect something next to a Kingdom ; and for the present they act as the Silver-Smiths did, they cried without, *Great is Diana of the Ephesians*, when within among themselves their real Doctrine was, *by this Craft we have our Wealth.*

As this Word כבוד Glory, &c. is found joined with Name, and is found to be a descriptive Word for one of the Names ; and as the Names have already been explained, and as it is preceded and joined with דבר Word (*secret one to be manifested*) as Psal. lxxix. 9. *Help us O Aleim of our Salvation* על in the Word, the Glory thy Name : And deliver us, and cover over all our Sins for thy Name's Sake. And as דבר is joined with other Words of the highest Importance, as Psal. cv. 8. 1 Chron. xvi. 16. *He is mindful for ever of his Purifier ; the Word he commanded for a thousand Generations, which he cut off with Abraham, &c.* v. 42. *For he remembered את דבר the very Word קדשו his holy one : Abraham his Servant.* So Hag. ii. 6. *The very Word I cut off for you when ye came out of Egypt, and my Spirit remaineth among you.* As the Word is God, that it may not seem strange that

that he is said typically to be cut off, it was fact that the God was cut off from אדם the Man, at his Death, and 'till his Resurrection. *Isa. liii. 8. For he was cut off out of the Land of the Living.* Psal. xvi. 10. *For thou wilt not leave נפשי my Body (animal Frame) in the Grave: Nor suffer חסידך thy merciful one to see Corruption.* 1 Cor. xv. 3. *How that Christ died for our Sins according to the Scriptures, and that he was buried, and that he rose again the third Day according to the Scriptures.* Hos. vi. 2. *After two Days will he revive us, in the third Day he will raise us up, and we shall live before him.* So Psal. ix. Tit. למנצח to the Author of Victory מומור over Death, לבן to the Son, מומור the Object of the Song, לדרור to the Beloved. *Isa. xxv. 8. He will swallow up Death in Victory.* *Isai. lxiii. 3. Their נצח Victory (Blood, in the English) shall be sprinkled upon my Garments.* So Psal. cx. 9. *Thou art an Intercessor for ever in my Word Melchizedek.* cxix. 81. *My Desire is wholly after thy Salvation: On thy Word do I hope.* xlv. 5. *Rule in the Word, the Truth.* lvi. 5. *In the Aleim I will render Irradiation of Light to the Word.* And as דבר is, in these and other Texts construed the Word, and as it has

more or different Significations, or different Constructions, put upon it in the Translations, or Explications of them, than there is upon any other Word in the *Hebrew* Tongue; and which, inter al. by a *Hebraism* as they term it, in the *Greek* by *λογος* and *θεος* is expressly said to be *λογος* God, and so a Person in *Jehovah* said to be the Word; which, as it stands, gives no Idea of, or Distinction to the Person, nor any Appearance of Reason why that Word or Name was used; and since this Word is also used as a Name for brute Creatures, Things, House, Place, Oration, Action, or Transaction and Event, we must in pursuance of the hieroglyphical ideal Manner of the divine Writings, taken from visible or some way sensible Things or Actions, and the Formation of the *Hebrew* Language, find a Word or Words which will suit this Idea; and if that cannot be done, because the Formers of other Languages had little or no Knowledge of, or regard to Ideas, when those Languages were formed, I must explain the Idea in each by Circumlocution; I shall mention only the Noun, the rest of the Parts of Speech follow. The Word *דבר* expresses any thing that is secret, and is to be manifested to the Sense of hearing, seeing, feeling;  
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ing; so, that which was unknown, and is discovered by Appearance, Words, Actions, or, &c. A Secret to be revealed, a Mystery to be manifested, a Place or House wherein were things hidden, kept secret, which were to be revealed. As the *Sanctum Sanctorum* which was veiled, 'till the Veil should be rent, and the emblematical Secrets in it, or the emblematical Actions performed in it were laid open, or really performed. *Heb. ix. 8. The Holy Ghost this signifying, that the Way into the holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing.* So a Tract of Land unknown, afterwards to be inhabited, as each of the vast Wildernesses were. Creatures, Natives of a Place unknown, brought from thence and shewed, as the Apes, or, &c. fetched from the Land of *Assur*, &c. some small flying Insect, invisible to Sense till it fly into one's Eye and offend it, so make one sensible of its Being. A Plague which acts invisibly, and not to be perceived but by its Effects or Symptoms, or Death, as the Pestilence, &c. the Transaction and Event of any Affair, as the Matter of *Pehor*. So, in *Hebrew*, Words; in *Greek*, at that Time, properly Order of *Melchizedeck*. So the Covenant, Institution upon which he acted,

the Dignity of his Person, his Power in respect of his Administration, Duration, and every thing wherein he differed from, or exceeded other Priests, which was then a Secret, and was to be made known. A Word, Oration, Precept or Institution, &c. and whatever was manifested by it. The Emblem, a Word, being the Secret of the Heart or Mind, till it be spoken or revealed. So to a Person, indeed compounded, he who was the Secret, and was to be revealed, and was to bring to Light whatever depended upon his Manifestation. The Mystery of the Union and Incarnation, his Actions, Sufferings, their Effects, Redemption, imputed Righteousness or Justice, Immortality, eternal Life. Or he who had the Secret in himself, and was to reveal himself and it: And is explained in other Words, *Isa. xl. 5. The Glory Jehovah shall be revealed. John vii. 27. But when Christ cometh no Man knoweth whence he is.* Many Authors have attempted to make this Word signify he who was the Speaker; but the Idea will scarce take it in. We shall cite a few Texts concerning him. *Acts vii. 2. The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia. Gen. xv. 4. (upon Abraham's Remonstrance for want*



want of an Heir) *Behold the Word Jehovah to him, saying, &c.* 1 Sam. iii. 1. *And the Word Jehovah was precious in those Days; there was no open Vision.* v. 6. *Samuel had not yet known Jehovah; and the Word Jehovah was not yet revealed to him.* v. 10. *And Jehovah said to Samuel.* v. 21. *And Jehovah appeared again in Shiloh; for Jehovah was revealed to Samuel at Shiloh in the Word Jehovah.* xv. 10. *And the Word Jehovah came to Samuel.* So to every Prophet, and to some very often, sometimes varied, *Ezek. i. 3. The Word Jehovah יהוה הוּרָה came came to Ezekiel, and the Hand of Jehovah was upon him there.* Amos iii. 8. *The Lion hath roared, who will not fear?* אֲדֹנָי my Lord Jehovah hath spoken, who can but prophesy? So *Isa. xlviii. 16. The Lord Jehovah hath sent me, and his Spirit.*—Some of those who are always for making the second Name of the Genitive Case, and so evading their being the same, and making the one a Property of the other, by putting *of* between, would do well to consider how they will read these, and let us know who is Lord of *Jehovah*, in Property; or why *Adonai* is not *Jehovah*. *Hag. i. 1. The Word Jehovah came by Haggai the Prophet to Zerubabel—*

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*Zach.*

*Names.* Ifai. xl. 8. *and the Word of our Aleim shall stand for ever.* Who or which of the Persons this is, the Type shews, Pf. cxlvii. 15. *His Word runs very swiftly. He giveth Snow like Wool: He scattereth the hoar Frost like Ashes:—He sendeth his Word and melteth them: The Spirit blows, and the Waters shall flow.* cxlviii. 8. *The Stormy Wind doing his Word.* Isa. xl. 7. *The Grass withereth, the Flower fadeth, because the Spirit of Jehovah bloweth upon it.* Correspondent with this in the New Testament, *John i. 1. In the beginning* (in chief, in the rule) *was the word, and the word was with God; and God was the word.* In the Translation 'tis—*and the word was God.*—Great Injustice is done by this Transposition; for the second Person was Θεός before he was דבר לֹגֹס. He was Θεός from all Eternity, without Beginning; he became דבר לֹגֹס, when the Covenant for the Redemption of Man was made between the three Persons, of which one and the chief part of that Covenant was, that he should reveal, manifest himself, &c. Thence arose all the other Ideas, even those given us from this material System, which commenced when the System was created and form'd. The Father was *Jehovah* before, by that Covenant,

venant, he became Fire, the Father. The Son was *Jehovah* before, by that Covenant, he became the Light, the Son, רַבִּי לֹאֲמֹר, the Glorifier. The holy Spirit was *Jehovah* before, by that Covenant, he became the Spirit, the Sanctifier, &c. This Transposition puts it as if he were לֹאֲמֹר before he was *Jehovah* or Θεός, which is an Impossibility, a Contradiction in Terms. He could not have been one of the *Aleim*, he could not have been able to perform what he covenanted, except he had been *Jehovah*; he could become one of the *Aleim*, רַבִּי אוֹ לֹאֲמֹר, in time; 'tis impossible he could become *Jehovah* or Θεός, in time. *Jer. viii. 8. How can ye say, we are the wise Men, and the Law of Jehovah is with us? Lo, certainly the false Pen of the Scribes worketh Falshood. The wise Men are ashamed; they are dismayed and taken; lo, they reject the Word Jehovah; and Wisdom חָכְמָה is confounded among them.* There is such another Transposition, *John iv. 24. God is a Spirit, or the Spirit is God*, of which below. But to return, *John i. 3. All Things were made by him; and without him was not any Thing made that was made.* *Luke iii. 2. The word of God came unto John.* *Heb. i. 2. Hath in these last Days spoken unto us by his Son,*  
*whom*

whom he hath appointed Heir of all Things, by whom also he made the Worlds. Ib. xi. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that Things which are seen were not made of Things which do appear. 1 Pet. i. 23. Being born again, not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever. ver. 25. But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you, 2 Pet. iii. 5. For this they willingly are ignorant of, that by the Word of God the Heavens were of old, and the Earth consisting out of the Water, and in the Water. 1 John v. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one. Revel. xix. 13. And he was clothed with a Vesture dipped in Blood, and his Name is called the Word of God. Ibid. v. 5. The Lion of the Tribe of Judah, the Root of David (his Emblem in the Cherubim) hath prevail'd to open the Book, and to loose the seven Seals thereof. ver. 6. In the midst of the Throne—stood a Lamb. Ibid. vi. 1. And I saw when the Lamb open'd one of the Seals.

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The Transposition in the Translation, *John* iv. 24. is more injurious to the Spirit, than the last was to the Word. Christ could not, 'till a proper Time, openly confess himself to the *Jews*; because they would at any time have put him to Death for that Confession. But meeting the Woman of *Samarita*, who was in Expectation of the Messiah, and had a ready Disposition to be guided by him, and such a Degree of Knowledge as to understand that Prophecy was ceased, and was not to be restored 'till he came; and such a Degree of Faith that, upon Christ's shewing that he knew Things which were secret, and so was a Prophet, first applied to him as such, and afterwards justly concluded and believed that he was the Messiah. She deserved, and he gave her, a more open and a clearer Declaration of the Trinity, and of himself, than ever he gave to any other. She desires him to resolve a Doubt. ver. 20. *Our Fathers worshipped in this Mountain; and ye say, that in Jerusalem is the Place where Men ought to worship.* 'Tis plain, by the Answer, that the *Samaritans* were fallen into the Apostacy, with some of the *Jews*, of worshipping the Father only, introduced by *Jeroboam* from *Egypt*, as shew'd above, by setting up only one of the Beasts in the Cherubim, the Bull.

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ver. 21. *Jesus saith unto her, Woman, believe me the Hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father ;* shews her that it was not lawful to worship him alone, or immediately in any Place, and gives them a bitter Reproof, not for their manner of worshipping, but for the Object ; not for how, but for what. ver. 22. *To worship ye know not what : we know what we worship : for Salvation is of the Jews,* Concludes them false Worshippers, and thenceforward settles the Objects of Worship, and the true Worshippers. ver. 23. *But the Hour cometh, and now is, when the true Worshippers shall worship the Father in the Spirit, and in the Truth : for the Father seeketh such to worship him.* Next, not as they have transposed it; *God is a Spirit ;* but properly and expressly *the Spirit, the God,* with Directions how to worship him ; though it was not lawful to approach the Father without him and Christ, he is to be worshipped by Christ. ver. 24. *The Spirit, the God, and they that worship him must worship* (not in their own Spirits, and their own Truths, but) *in the Spirit and Truth.* ver. 25. *The Woman saith unto him, I know that Messiah cometh which is called Christ ; when he is come, he will tell us all Things.*

*Things.* 26. *Jesus saith unto her, I that speak unto thee, am he.* ver. 29. *Come, see a Man which told me all Things that ever I did : Is not this the Christ ?* ver. 42. *And said unto the Woman, now we believe, not because of thy saying : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World.* Here, we are directed to worship the Father and the Spirit, in the Spirit, and in the Truth. Surely the believing *Jews* worshipped with their Spirits, or Minds, or Souls, and in Truth or Reality, besides their typical Services, which are common to them and to us. The Precepts to enforce that Service are as strong in the Old Testament as these seem to be ; and without this, Bowing, or the Calves of the Lips, was no Service ; or, in other Words, he was not a Believer that offered the one without the other. Nay, they worshipped by Types, in hope through him that was to come, and be manifested, and pray'd thro' him, and the Spirit, frequently in Words as plain as they can be expressed now ; and now when that Person is manifested, the whole is compleated, and the Holy Ghost is come, must we set up for our selves ? Interpreters have construed this so as to place what is acceptable to God in the Sincerity of the Man ; and to prove this Mistake, *In Critica Sacra*  
from





**R E M A R K S**  
UPON THE  
**O B S E R V A T I O N S**  
O N

A S E R M O N preached before the  
C O R P O R A T I O N of *Bristol*, and the  
L O R D - C H I E F - J U S T I C E H A R D W I C K ;

On SUNDAY, the 16th Day of AUGUST,  
1735. being the Day before the *Affizes*.

By *A. S. CATCOTT*, LL. B.

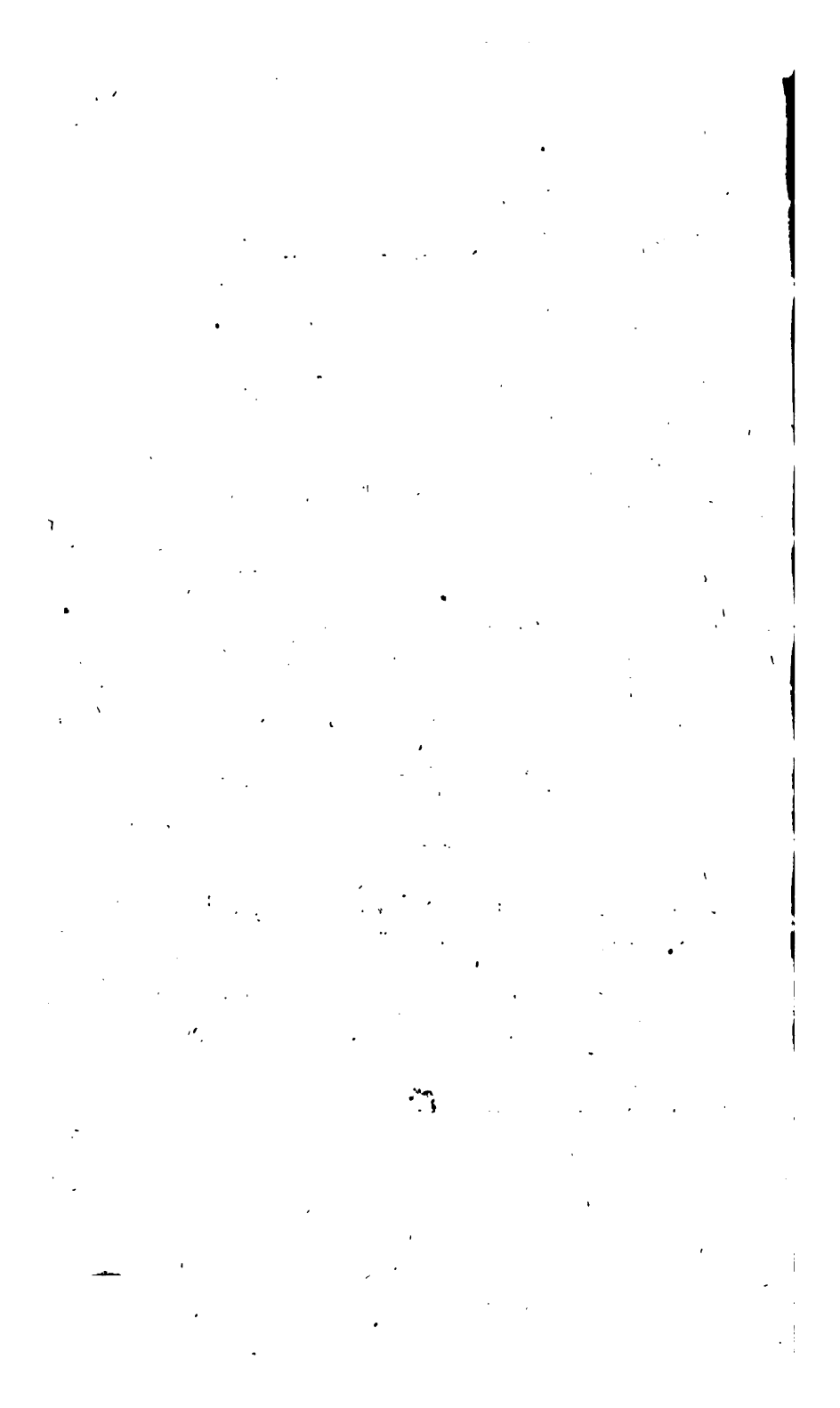
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W I T H

A Continuation of the EVIDENCE, till  
the PREDICTIONS were complete.

VOL. VI.

3





## REMARKS *upon the* OBSERVATIONS

O N

A SERMON *preached before the*  
*Corporation of* BRISTOL, &c.

**T**HE Reverend Mr. *Catcott* in this Sermon, proved from the Original *Hebrew*, that the three *great Ones* we call the *Trinity*, before they created this System, and Man, entered into Covenant, that if Man fell, one of them would take Flesh and in it redeem Men, thence they took the Name of *Aleim* ; that they are of the same *Essence*, and several other Points ; and that this, together with Man's Part, was by Words, *Hieroglyphicks* and *Emblems* exhibited to *Adam*, and observed ; and afterwards renewed by *Moses*, and explain'd in Writing by him and the other *Prophets*, as said to be performed by *Christ*

with a Note of Reference to Mr. *Hutchinson*, who has searched the *Hebrew Scriptures*, and among many other things has stated the Proceedings of the *Jews* before and since they began to fall away, and since they have been *Apostates*, in relation to the Construction of the Scriptures, about the Points the *Apostates* differ from *Christians*, and has shewed the Forgeries and false Constructions introduced by the *Apostates*, and what the Text when freed from them says; has published eight Volumes Octavo, and is proceeding. Mr. *Catcott* has also referred to the Author of *Some Thoughts about Religion*, &c.

A nameless *Legion* of ——— advertise, make an opposite imaginary Confession, produce Forgeries, false Derivations, Opinions, Assertions, Objections, Reflections, Suppose, Pervert, Prevaricate, Chicanery, Juggle, Rail, Bully, Threaten, Buffoon, Droll, Scoff, Cant, Pray, Exhort, &c. but produce not one Line of legal Evidence, to disprove the one or prove the other.

These Gentry set out upon the Foundation, that many of those who are called the Clergy, have been constantly and I doubt too often truly charged with: That is below them, and a Disgrace to their Order,

We have had an Account long ago from an *Hebrean* about forty Miles from *London*, of the Institution of this Club, of their Resolutions to bully us out of the Scriptures, and of their Offers to him if he would be their *Catsfoot*; who having read Mr. *Hutchinson's* Works, laughed at them. We are in the Case of the Armies of *Israel*, we want not great Numbers, let those who are afraid of being called Names, or, &c. return home; because in this War, *Rev.* xxi. 8. the Fearful are the first who are to be cast into the Lake.

Though they give us not their Names, you may know what they are by their Creeds. The *Observator* says, p. 29. *Philo Judæus speaks so excellently of one God and his two Powers about him, one of which he calls God, the other Lord: 30. The Unity of the divine Essence, the Distinction of the Persons, and the Incarnation of the Son of God I fully own. 36. That the sacred Trinity is the supream Being, which we call God, and that Princes and Magistrates are called Gods, &c. The first Part hereof, is fully proved in this Century, by the most able Divines of the Church of England. 38. I own that the Trinity in Unity, the Incarnation of the Son of God, the Cove-*

nant from all Eternity to redeem lost Man, and the Execution of it by Christ Jesus, as our Mediator, and the Duties arising from thence, which we owe to God, &c. The Apostate Jews have given us many better Confessions than these, nay, these are not only every one modern Evasions, but absolute Denials, and Banter of the Trinity, &c. as ambiguously and nearly in the same Terms, as their Brethren the Jews, who pretend to be converted, do. *Moses*——*sine Principio*, p. 22. *Hebrew Writings perfect*, p. 338. 339, 340. See Definition of *Jehovah*. *Glory or Gravity*, p. 232. See Definition of the Son of God. And see the *Religion of Satan*, and about what he calls the Eternal Covenant, in *Hebrew Writings perfect*. Their own Expressions say, they mean nothing by the Trinity, but the Imaginations of *Philo*, about his *Deus* and his two powerful Ones; of *Whiston*, about his primitive Christianity; of *Clark*, and *Sir Isaac*, about their *Deus* and their two Creatures, &c. as you may see *Glory or Gravity*, p. 90. with reference to the Pages in *Philo*; nay, besides these, every Expression they use, is to assert or insinuate Atheism, which has been foolishly called Heresy,

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so as to evade every Point of Christianity : This is the Gospel these propagate, so they and their Followers are in a worse State than the Heathens were ; they had a real Object in three Conditions, which they worshipp'd and supposed to be, and called their *Aleim* and their Θεός, but were not so ; these have nothing but *Imagination*, which cannot be a *God*, as *Eph. ii. 12. Remember—that at that time ye were without Christ, being Aliens from the Commonwealth of Israel, and Strangers from the Covenants of Promise, having no Hope, and without God in the World ;* so Atheists, therefore much more are these so, these are the Gentlemen, and this is the Doctrine Mr. *H*— has writ against, and the Sermon was preached against, and which the *Hebrew* Text has destroyed.

We are not dealing with *Greek*, with *Fathers*, with Opinions of Writers, he is here in a Case he never was in before. Here is positive undeniable Evidence : He dare not take a Sentence as it stands, affirm or deny, or reason, but under Pretence that it is not to be understood, or that he understands it not, makes any, or every Word or Sentence, another Word or another Sentence, or Nonsense, and then

then finds fault with what he has made ; cites of his Authorities to disprove it ; and instead of calling himself, calls Mr. *Catcott* Names. With such Jargon as this, he has kept others, who were so silly as to follow him, in play for many Years ; his sole Business is to mix, twist and confound Words or Things, so as to make the World believe, that neither what Mr. *Catcott* has writ, nor what he has writ, nor the Subjects they write upon, are to be understood. Would you have me to condescend to their way of Talking, or his, who personates them, call Fool where he is forced to act—— Call him Lyar where he did not dare speak the Truth, compare them to Fools or Madmen, and leave the Cause, which is all they want ; be as silly as the *Irish*—— were, who were invited, and went to a Bear-baiting while the Bill passed that, &c. I shall treat them otherwise. Tis nothing to the Purpose here for him to say, the *Apostate Jews* say so, and the other Languages they formed or forged, and construed, and made Lexicons for, or Grammars of, since they were *Apostates*, are construed and formed so, or that he, as great an *Apostate* as any of them, says so ; nor saying there is no such Instance, nor any Rule in any of their Languages



Languages to support this : It is otherwise by the Points and Rules the *Apostates* have made for the *Hebrew*, and for all their other Languages. His Allies, before they knew what to evade, and before they were so wicked as he is, have in the LXX given their Evidence for me, and that determines the Cause. The *Apostates* say, the Day the LXX was published their Faces turned black—, &c. Several of these Men, besides the other Marks, have this upon them. As the Followers of the *Apostate Jews* have drawn in the Party, and this *Juggler* does not know the Letters of the *Bible* ; they have retain'd one who follows none else, and made him the *Catsfoot*, to venture burning for them, to help them out if he could, or bear the Blame ; one would take him to be one that knows nothing, but a School-Master finding Fault with another, for not, right or wrong, observing his Master's Rules, and treats him as they do Boys, with *ipse dixit* ; but the Party had no better Cards, so no other Game to play by him. As these assume the Air of Religion, being in earnest and grave, they have supplied them with a *Droll* or more. This Species are so numerous, that I only guess who he is. If the Party had had any Thing to offer, they would never have made  
 choice

choice of any of these, but would have appointed Men of Parts and Reason. If he that converts a Soul, shall shine like the Stars, &c. in Heaven, what Idea can one frame ugly enough, for one who has perverted Millions?

The *Observers* give you to understand, that they have been Dictators, and are very angry that the Scriptures should dictate to them. Nay, we may reasonably suppose, they are the Heads of the Party who assume to talk at this Rate, beg the Question, and place themselves not only as indifferent, but qualified as proper Judges of all Evidence, Things and Men. As they have not told their Names, and none can know on what Side they are, but by their Confessions, which cuts off their Indifferency; or who they are, but such as are acquainted with them, by their manner of Writing or Conversation, does it appear in their Performance, that they have either Learning or Knowledge in *Divinity* or *Nature*, or in the Methods which have been taken to reveal them, or even Capacity? But that one of them has studied the Artifice of Evasion, another the Languages and Grammars of the *Apostates* contrived to hide both, another the Science of Drollery, &c. upon Matters of the highest Importance,

tance, which though he has practised from a Child, has made, comparatively, a poor Progress.

If our *Observators* pretend to make their own Defence, or to be Attorneys, or Council for the Criminals; they cannot be Evidence nor Judges of what is Evidence, if any such could be against the Text. 'Tis a settled Rule, that none can be permitted to give Evidence till they prove they are not interested in the Cause, or not guilty of the same Crimes; and that none can be Judges in their own Cause, nor of the Legality of Records, nor of Judgments given by infallible Judges produced against them. They may make Exceptions to the Evidence, and offer Reasons; but they must be submitted to the Judge. They break through the Rules of all Courts. They take upon themselves at the same time to be Parties or Criminals, Evidence, Judges of the Prosecutor's Evidence, and to be Judges of the Cause, and finally of the Prosecutors. Some Counsel, as Sir *I*—— have given Precedents for foul Language: Others, for Banter and Drollery. But no Criminal at the Bar ever durst before these, offer to set aside the proper and final Judges, and their Judgment. I hope one of Mr. *Catcott's* Audience will not allow of this Proceeding.

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As the Explication of the Things in Mr. *Catcott's* Sermon, was not quite carried through the *Hebrew Bible*; so not to the *Greek* in the *New Testament*: He carried them no farther. The *Observer* takes hold where he left, gives his Explanations, then makes them odious, or, &c. I must endeavour to shew, though in Miniature, that these things are perfectly expressed, and are uniform from the Beginning to the End.

The first Time, and the only Time that you made a Noise, which any indifferent Person took any Notice of, and for which you had any Pretence of being in the Right, as has appeared by every thing you did before or since, was not for the Affection you had for any — or for the Sake of Christianity, but out of meer Fear; for there was no real Danger, that you should be restrained from the Liberty of twisting and wresting every Subject in it, or any that is great, true, and sacred, till you have, in your Way, made nothing of it. There were many others who made a great Noise upon former Occasions, as well as then, for the same or such Reasons; who never did any thing for the Service of Christianity, nor ever will; but all they can to destroy it. If what you pre-

pretended to fear had come to pass, and you and they had not had Liberty to go on in the old Way, your and their Mouths had been stopt; and you would have had a vast Load less to suffer for. And if you had not been restrained by Force, you would have defeated what you pretended to desire, and would have introduced what you pretended to avoid; and if ever it be in your Power to act without Restraint, you will do it effectually. The good People of *England* have such an Aversion to Juggling, that they believed every Subject you writ for, was false, and would have chosen the Contrary.

We who believe that there was, and is a Person of the *Essence* in *Christ*, think his Word sufficient to give us right, and direct us to search the *Hebrew Scriptures*: So to enquire into the Conduct of any one, or every *Christian Church*, and protest against any thing they have done, or do contrary to the Scriptures; much more that we have a Right, and are obliged to enquire into the Conduct of the *Jewish Church*; and most of all, into the Conduct of those cursed Villains the *Apostate Jews*, who are no *Church*, and endeavour to rectify what they have done amiss, especially when *Christ* has given us so many  
positive

of erasing some Words about these Affairs, out of his *Bibles*, and the *Emperor* upon Proof, made an Order to re-insert them. *C——ns* left out the first Part, and printed the second : You do not tell us, who made the Alterations in the Text by pointing, &c. that is, who put them in, and so put out the Evidence in these Articles of Faith, but retain the Points, &c. and charge us for striking out those Alterations made by Points, &c. and restoring this Evidence; and this in Dispute with one, who has taken from another, who has proved who put them in, and so erased the Evidence, and who has given Demonstration that he ought to strike them out and restore the Evidence.

And what is still worse on your Side, he has proved not that they were juggling but professed *Apostates*, that they were the immediate Issue of those, who had seen the Miracles of *Christ*, had heard the Scriptures explained by the Inspired Men, and had escaped that terrible Destruction of the *Jews*. That they spent near 500 Years in forging their Writings, and in contriving Rules, Points, &c. And he has undeniably proved that they inserted the Points, formed Rules, &c. to destroy the Evidence of every Article in Christianity,

anity, and for no other End; and that the Works of these *Apostates* are framed in Contradiction to Common Sense, to Knowledge, to Faith, to Salvation. You may see what *Rabbinical* Men are, *Hebrew Writings perfect*, p. 52. See also *Glory or Gravity*, p. 151, & Seq.

When you introduce your Rules, you should have shewed that they are uniform, and hold with the same Signs, or, &c. throughout the Text wherever they occur, and not tell us what Rules the *Apostates* have made by pointing, or, &c. which will not hold; because Mr. H—— has shewed Numbers of Rules which hold universally, and are Proofs, that the Rules in that Language arise from the Language, and are not to be formed to answer the Designs of any Set of Men after the Language was dead. These are the Reasons why I follow his, and reject yours. The *Apostles*, &c. treat all these Traditions as idle *Jewish* Fables, and yet it was predicted some would follow such, *2 Tim. iv. 4. And they shall turn away their Ears from the Truth, and shall be turned unto Fables.* So as the *Apostate Jews* plead, *Jer. vii. 10.* you may, that you are caught (as your Brethren term it, predestinated) to do all these *Abominations*. But to

clear Providence, what aggravated the Crimes of the Apostates was, that none had ever such clear Evidence, and those of their Followers, so of these, that none had ever such positive Warnings; and for that Reason, none upon Earth were ever permitted to do so much Mischief in seducing others, as the Masters; because Providence could not justify giving further Assistance to those, who would follow after such Warnings, so no Instance of any such Blindness, nor of any Curse lying upon any Set of Men, Masters and Followers, such a Number of Years. No Lyes were ever told, equal to those they have told, no Objects of Credit or Belief, so incredible or impossible were ever offered. None ever followed such blind Stories, but such as rejected the Scriptures, were under the Curse, or were forced. Nor even would such Creatures as the *Cats-foot* ever have looked at them, if School-Masters had not taught them while Children, before they could distinguish.

Would it not have looked like those who had some Regard, even but to Appearance, left, if before you had produced this in Evidence, you could have given yourselves, or even the Authors of your Evidence a fair Character; have attempted  
to



to shew that they were not Parties in the Cause; that they had not apostatized and renounced *Christ*; that they had not been nibbling at the *Records*; that they had not forged what you produce; that they had not given Constructions and Rules, by which the Translations are full of Contradictions and Nonsense.

And as he has shewed, *Hebrew Writings perfect*, p. 212. why Tradition was rejected by *God*; how this Trumpery was introduced into this *Church*, and has confirmed it by the Opinion of one of your chief Oriental Men, *viz.* to get quit of the Authority of the *Pope*, as you may see, *Hebrew Writings perfect*, p. 194. and that p. 200. there was no Occasion for any Help to understand the Scriptures, but the LXX. And that by taking in these Pretences to Oral Tradition, you have allowed, nay confirmed Tradition the Foundation of *Popery*, and by this Concession, p. 197. given it Authority to alter, and so renounced both *Old and New Testament*: Might not one have expected, that you who have made so many Pretences, and have been tolerated for no other Reason to be mentioned, but to make a Noise against *Popery*, should have at least offered to have quitted us of

this double Yoke, *Apostacy* and *Popery*. If the *Hebrew Scriptures* are to be construed by the *Apostates*, we had better have had none. And we had better have had no Reformation, than embrace the Doctrine of the *Apostate Jews*, and the Derivations of the *Alcoran*, and Constructions of the *Mahometans*.

The Sermon is said to be about Sacred Things, recorded in a Sacred Language, by the *Holy Ghost*, not about the Sentiments of *Apostates*, *Turks*, *Tartars*, or *Hottentots*. Had it not been a little better Treatment to your Readers, if you had told them, when you introduce your *Arabick*, to set aside the Meanings of the Root of each, or several Words in the Sermon, how you knew that there were any *Arabians* then in the World, what Language they spoke, what Objects of Worship they had; whether they had any *Aleim*; whether they were the same as created this System, *Jehovah Aleim*; whether they had any *Revelation*; whether it was in Writing, and in what sort of Letters, where those Writings have been since kept, and by whom; whether those who kept them, were Believers or Unbelievers, who they were that translated them, into what Language, what

what they knew, or we can know, if such Words had been retained in the *East*, what the Antients mean'd by them, or, *&c.* And how you know that Words in *Hebrew*, were not originally of that Language, but derived from *Arabick*; had not each the Signification of other Words of the same Root; particularly, how you know that the Prophets did not understand the *Plural* Words, to signify several of the same Ideas, as they understood the *Singular* had; and how you came to offer Instances of the Usage of Words, which are *Plural* in the *Hebrew*, *Singular* in the Translations, Lexicons, *&c.* of the *Apostate Jews* or *Mahometans*? Could not you have told us before-hand, what all the World knows, that they have renounced the *Aleim*, and could not have it writ *Plural*, nor *Cherubim*, or, *&c.* And that the *Apostate Jews* did this in Defence of the Villanies of their Ancestors, and you tell us yourself, that this in the *Mahometan Religion* was driven down by Force, so can in no Sense be any Evidence. What will Mr. H—— say, if I admit *Apostates* and *Mahometans*, and their Usage against *Aleim*, when they have no such Word? The *Mahometans* have no *Names*, nor *Aleim*, but *God* and

their *Prophet*. *Christ* says, *Mat. v. 18. Till Heaven and Earth pass, one jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.* As one of you said by Mr. *Catcott* about his Sermon, I wonder at the Ignorance and Impudence of the Man, that dares produce a Forgery, an Usage, or Construction from Vagabonds, to cut off *IM* in *Aleim*; and consequently, in all the *Plural* Words which are joined with it.

He who you have made your Enemy, has in his *New Account of the Confusion of Tongues*, p. 190. shewed the State of *Arabick*, p. 195. Things to be proved before it be admitted, p. 204. The Consequence of admitting it, p. 201. How the Scriptures are to be interpreted without it; and has set it, and all your *Oriental Languages* and Translations, in such a Light, that it is no longer in the Power of all your Allies, to impose any of them upon Mankind. He has shewed 'tis all Forgery; so all your Imputations of ignorant Blunders in Mr. *Catcott*, who had such Education, as your *Rabbinical* Man had, in neglecting your Points and Rules, are wilful Blunders in you, and much worse, Subornation; and what is still worse, preferring these Forgeries to the *Text*,  
writ

writ by *Prophets*, by the Direction of the *Holy Ghost*, attested by Miracles, &c. till you have proved their Authority to over-rule the *Text*. And by the by, please to tell us what became of the Men or Man who pointed the rest, that he did not point that Part, which stands un-pointed in the Book of *Numbers*, and if there was one *Bible* pointed what became of it, that it could not be all copied.

If you had been able, you might have shewed us some Account what the *Hieroglyphicks* and *Emblems*, &c. were for, that has been long looked for by many, before you, had under the Pretence of Ignorance, ridiculed the Account which is given of them, or brought the Opinions of *Apostates*, not to shew that he differs from them, but to set aside the *Text*.

When you bring the Translations of the *Hebrew*, as Evidence to overturn the Evidence of the Usage of Words in a Root, so in the Sermon: When you write to the People, and appeal to them for, and persuade them to give you their Votes; would it not have looked like common Civility, to have told them who the People were, who made these Translations, what Skill they had in the *Hebrew*, what *Religion* they were of,  
or

or what Principles they had, and many other Things necessary, before People can give you their Votes in this Case; because your Enemy has done all these Things, and they must now be forced to read his Works, to give Judgment between him and you? When you talk of *Phraseology*, and your Droll plays his Jest upon the Scriptures; it had been proper, if possible, to have shewed that they are idle insignificant Writings, writ in a vague Language, by Men who had no Guide, nor any Authority, before you had compared them with the idlest Nonsense, you or the greatest Fool you could meet with, could by Nature or Art invent; especially when he who you oppose, has proved that they are writ in a Manner worthy of their Authors. You may give in Answer, *Dan. ii. 10. There is no King, Lord or Ruler that asked such Things, at any Magician, or Astrologer, or Chaldean.* What have you proposed to us for following you? nothing but to make the Scriptures Nonsense; to keep the Word *Lord*, which the *Apostates* forged instead of *Jehovah*, and the *Mahometan* Word *God* instead of *Aleim*.

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The Divines have long desired to have these and such important Words construed from the *Hebrew*, and have attempted to construe them, as you may see in Mr. *Hutchinson's Hebrew Writings perfect*, p. 311, &c. And he hath construed them from the *Hebrew*, in a manner that cannot be altered; and shewed in his *New Account of the Confusion of Tongues*; that the *Hebrew* can have nothing to do with the *Arabick*; though you pretend you will not look at it, nor own it.

You tempt us with the Bait of Self-sufficiency, of saving ourselves by *Mortality*, or, &c. or of all being saved by one of ourselves alone, who you make Mediator, as the *Turks* make *Mahomet*. Mr. *Hutchinson* has in the Beginning of *The Use of Reason recovered by the Data in Christianity*, shewed what a created Saviour could not do, and though your *Advertiser* gives him the Epithet of *Self-sufficient* \*, he is the furthest from that

\* Several Passages of this sort were inserted by one of the Editors, through whose Hands this Piece passed to the Press; which is observed, because Mr. *Hutchinson* has been charged with Vanity on this Account, as with Want of Temper for some other Expressions, which some are apt to lament as a Fault in him, which they think they should not be guilty of, without reflecting that when *Self* is concerned we see Things in another Light, and that we neither are  
not

of any Man alive, he has shewed sufficiently there, that neither he himself, nor any other created Being, could have saved or can save him. Nay, even that *Jehovah* could not in Honour or Justice have saved him, without perfect Obedience and full Satisfaction performed for him, by a Person of the *Essence* in Man. Mr. *Hutchinson* has cleared the *Text* of all the false Descriptions of visible Things, of all the false Accounts, Contradictions and Nonsense, about Actions or Things we could not see, which stand in the Translations, and given us in vast Numbers of Places, the true Meaning of the *Text*, inserted Truth and Sense. Has shewed us the Genius of the *Hebrew Language*, proved every thing by Examples and Authorities, has shewed all the Methods of exhibiting the Terms of Grace; and brought all the System of Nature to prove that he construes right, shewed us how by Ideas taken from Objects of Sense and their Actions, to obtain Ideas of invisible and otherwise incomprehensible Objects and their Actions. Has made our Senses Judges of the Veracity of our *Creed*, has  
made

nor think it reasonable we should be so patient, when attacked with personal Scurilities ourselves, as he was by the *Observer*.



made *Philosophy* subservient to *Christianity*, has from the *Scriptures* shewed us the Existence and distinct Operations of *Fire*, *Light*, and *Spirit*, in the one Substance of this Machine, and the Application of the *Names* and their Actions, for the Names and Actions of *Jehovah Aleim*. Given us more Knowledge than the most extravagant Man could have expected, even from the *Scriptures*, and Hopes, nay Certainty, that if he lives, &c. he will give us more. He has drawn us by the Cords of a Man, and nothing but Force, nor even that, will hinder Men from following him.

Shift the Scale, and make the Descriptions in the *Text*, you pretend to allow to be *Scripture*, to be Common Sense according to the Translations, or any your Party could, or would ever give them, or allow these, or at once renounce the *Scriptures*.

Mr. *Hutchinson* has shewed all the *Hieroglyphicks*, all the *Emblems*, all the *Religious Actions* of the antient and later *Heathens*, were the same as those revealed to, and taken from the Believers, and applied to the *Names*, the *Heavens*; and so has made them all, and all the Opinions of the *Philosophers*, all the Writings

ings of the later *Heathens*, the *Classicks*, &c. Evidence for the *Text* and for his *Writings*.

When you were in Possession of the Pen, you have stiled every one who stood in your Way, Ignorant, Madmen, or Fools: And 'tis your utmost Inducement to all, to leave a certain Gentleman, because in your Opinion he is mad. If he were not so, or, &c. in your Opinion, we would not follow him. You have given us your Opinion in many other Cases, and we have strong Evidence; and now 'tis our Turn to prove that not only you, but all your Adherents are not only so, but far worse. Therefore, we desire to be excused, from taking your Opinion without undeniable Evidence, for that or any other Thing you say.

As the *Observer* has observed no Order, but put here a Scrap and there a Scrap of the same Subject, so endeavoured to confound every thing, I am forced to follow him backward and forward, to bring what he says upon each Subject together, and answer it in its proper Place.

To begin with ~~the~~ the *radical Letters*, the *Root*, the *Verb*, the *Noun Singular* of עָרַב and the *Root* of מָרַב  
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the *Participle Passive*. P. 7. the *Observer* says—The Word (*Aleim*) is writ above six hundred Times in the *Old Testament*, with an *O*— and *This Author himself owns*, p. 9, line 3. *That the Word in the Singular Number is Eloah*; and draws Inferences. Mr. *Catcott* says nothing there of the Word *Singular*; but *אלה* a *Participle Passive*. The Words *אלה* and *אלהם* in some *Bibles* have the forged Points of the *Apostates*, for, or to insert the *Vau's* and confound the Words; but if the *Observer* had writ the Words in *Hebrew Letters*, it would have appeared that they have no Letter *Vau*, either in the *Singular* or *Plural*; and to avoid that Confusion, was the Mystery why Mr. *Catcott* writ, or founded these Words with an *a*, *Elah* and *Elahim* \*. And the *Observer* knows,

\* The Editors have chose since to write the Word as it stands in the *Hebrew*, making *Alph* our *a*, *Lamed* our *l*, the *Hebrew He* our *e*, *Jed* our *i*, and *Mem* our *m*, *אלהם* *Aleim*; which inserts no Letters not in the *Original*, and which gives a distinct Sound to each Letter, following the learned and ingenious Dr. *Robinson*, in his late *Treatise on the Sound of the Hebrew Letters*, or *antient Method* of pronouncing *Hebrew*; and if the Reader and learned Gentleman would excuse it, it might be observed here, that the Author seems not to argue with the same Conviction on the Sound of *W* and consequently of *D* as on the other Letters; for by *Jud. xii. 6.* it is past Dispute that *W* was the Letter

knows, that the Letters in גבה are radical and so formed throughout. *Jer.* iii. 6. גבהים. *Gen.* vii. 19. גבהה. *Isa.* ii. 11. גבהות. *Psal.* cxxxviii. 6. גבה, *Participle Passive Præterit*. And he may see in Mr. *Hutchinson's Hebrew Writings perfect, and the Alterations by the Rabbies forged*, p. 284. How the *Participles* are naturally formed by the Insertion of the Letter *Vau*, &c.

He, p. 13. makes אלה a Noun, and p. 15. derives *Aleim*, from the *Arabick* Verb *Alaha*, to worship religiously, and says that it is a *Participle of the Passive Voice*, and signifies, that Being who alone is religiously to be worshipped. *Hebrew Writings perfect*, p. 443. R. *Isaac A-rama* in *Tzeror Hammor*, cited *Buxt. Arc. Fæd.* p. 339. speaking of Manna, and of some pretending to derive it from the *Arabick*, or *Latin*, says, “Whence should

Letter they could not pronounce, and so is the Aspirate *β*, and not the single *s*, as that useful Writer contends for. But what is of more Consequence, is a Liberty which, in such a Writer, is surprizing, of a Supposition that the Apostate *Jews* outed any Letters from the Text, when they pointed it, so under pretence of restoring such a Letter where they have fixed a Point, of altering the Orthography of a vast Number of Words. That they did leave out any Letters, is not proved, but supposed; but the Text is too sacred to be altered on any Supposition, and such a Liberty too dangerous in its Consequences, and which, I hope, will justify the Freedom of this Remark.

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the *Israelites* have the *Arabick* Tongue, when, at that Time, there was no such Language in Being." *Gus. Com. Ling. Ebr.* p. 46. אֱלֹהִים, " Some therefore, passing by this *Hebrew* Root, chuse to call in the *Arabick*, namely אֱלֹה to worship, but not with any Propriety; for (1.) they fetch the Words, nay the chief Word, of the *Hebrew* Tongue, the first and Mother of Languages, from her Daughter, nay, the youngest of her Daughters, the *Arabick*. (4.) The Word אֱלֹהִים is so antient, that it is made use of in the Discourse betwixt the Serpent and *Eve* before the Fall, as *Moses* relates it; it did not therefore come from the *Arabick*. R. (6.) Nor do I see how they could despise such a Word, if it were such a one, or by Non-use let it sink into Oblivion; whilst, in the mean time, they both professed and exercised divine Worship, and yet had no other Word so proper to express it by as this, for שְׁתַּחֲוֹת and עָבַד are figurative and general Terms. (7.) The Imperfection of those two Words might be the Reason that the *Arabs* appropriated the other to that Sense. (8.) Since there are no Authorities antienter than Christ, it is uncertain whether אֱלֹה were in use with them before that; it is rash

therefore to assert that מלא had its Signification from them."

One might have expected that the *Observer*, who has railed so much at another Man's judging of, and taking from Accounts of Things which are printed, should have kept out of a far worse Scrape; judging of, and taking from Things not in Being; should have first proved to us, which was the *Original Language*, from which all the rest were, as he calls it, derived. He has made a Slip sufficient to determine that, p. 12. *But the Syriack and Arabick; when derived from the Hebrew, and should not then have derived the Hebrew from these later Languages, which he doth when he pleases, as he does Aleim here. When Moses writ, had they not a Word in the Hebrew Tongue, which could express, that those who created this System, took their Denomination from Actions they had performed before the Creation? A Word in common Usage to all Nations under Heaven, even if there had been any Arabs, then to them, without borrowing a Word from the pretended Language of the Arabians, not forged nor writ till Thousands of Years after. Explaining Hebrew by Arabick, could not then be*  
intro-

Introduced, nor by his *Majorites*, nor by any till it was forged and writ. This was the Ultimatum of the wickedest of the *Apostates*. This is the highest Degree of Sin against the *Holy Ghost* : This doth not only, as Pointing, twist or evade his Evidence, but takes away the whole. He may see in Mr. H——— *New Account of the Confusion of Tongues* ; how all those *Languages*, particularly the *Arabick*, took their Rise ; and how they were framed to impose upon such Creatures as he, and his Accomplices. Would he have the *Apostates* first, and *Believers* after, to go on for ever in these Delusions ?

He is not willing to know, that *Hebrew* Words for a Person or Agent do not give Ideas of what other Persons or Agents are to do to that Person or Agent, but of what that Person or Agent does, or does to others ; so take their Names from the Actions they perform, and not from what others do to them, which would denominate them passive : So say his Masters the *Jews* cited *Hebrew Writings perfect*, p. 308. “ His other glorious Names have a Twofold Signification, there is a Mixture in them, because they are derived from those Works of his, the like of which are to be found in us,”

with Instances. So *Gussetius* p. 46. N. 6.  
 “ The Name אלהים implies the Mercy of  
 God towards Man, nay, and the Covenant of  
 Grace, if you construe it, *Gen. xvii. 4.* and  
 elsewhere, which would be a Contradiction,  
 if it were derived from *Cursing*. (7) They  
 say that God by taking this Name signifies  
 that He makes an Offer of his Covenant by  
 Oath to Men.” He mistakes the Purifier  
 for the Covenant, and, instead of condi-  
 tional, makes the Obligation absolute; so,  
*which would be a Contradiction, &c.*  
 and urges the Arguments the Observators  
 urge. Instead of what he puts, let him  
 put this to the Votes of his Readers.

But it will not do his Business to alter  
 the Construction, without altering the  
 Number; for any sort of Three who created,  
 ruins his Cause; he wants to have it sin-  
 gular.

He shews, that where *Aleim* is used  
 in *Hebrew*, the Word is, as he makes it,  
 sometimes *plural*, sometimes *singular*, or  
 a Letter is emphatical in *Chald. Syr. Sa-  
 mar. Arab. &c.* unless he designs to poll  
 for it, he loses his End to prove it a *singu-  
 lar*, and proves, if they were admitted,  
 they prove nothing.

He, p. 16. construes from אלהים; is not  
 willing to take any Notice of the *singu-  
 lar*



*lar Noun*, or of the *plural*, leaves out the Reason of the first Commandment, and construes *Aleim*, 'Gods. Says this agrees with *Deut. vi. 13. Thou shalt worship the Lord thy God*; which, he says, *Christ* confirmed in the New. According to the *Arabick*, without regard to the *plural*, the *Lord* אלהים *thy that who alone is religiously to be worshipped, thou shalt fear, and him shalt thou serve, and in his Name shalt thou swear. So Exod. xx. 1. I am Jehovah thy Object worshipped*, which have brought thee forth of the Land of *Egypt*, out of the House of Bondage, thou shalt have no other *Object worshipped before me*. Where is the Name of Delivery, Expression of Obligation, or of the End or Design of worshipping? Mr. *Hutchinson* cited this in *M— sine P. p. 104.* and in *Hebrew Writings perfect*, p. 317. and it has taken in the *Observer*, and is loaded with 1000 Contradictions to common Sense. Mr. *Hutchinson*, as the *Observer* observes, is not very complaisant; he makes all the ill-natured Objections to every Assertion he himself writes, and examines them in the Root through the whole Scriptures, before he publishes it, and does to others as he does to himself. *To worship*

*alone* cannot be in any Verb, because 'tis impossible, so not in the *Particle*. *Worship* is a religious Act; *to worship religiously* cannot be in one Verb; *is to be* is no Sign of the *Participle Passive*, but indefinite. It can but be *that Object which had been worshipp'd*, so could not be named till after the Formation of Man, nor till he had *worshipp'd it*; so could not have this Name till then; so could not be a Denomination of the *Creators*, but of some Idols, or *&c.* He would make it confined to or explanative of *Jehovah*; so far from that, that it is put in Opposition to *Jehovah*. In *Castel. Arab.* p. 120, 121. you may see the various Senses he gives to this Root; so in *Scripture*, 2 *Kings* xvii. 28. *The Priest taught them how they should fear Jehovah.* ver. 29. *Howbeit every Nation made unto themselves Deos suos* (their Objects worshipp'd.) (You have made it a Rule, that where there is a *plural Nominative*, the *Pronoun Vau* postfixed to a *Plural Noun* in the *Accusative Case*, or *&c.* is *Singular*, that like most of the rest is false; 'tis here *Plural*, and is always so.) So in the *Text*, *Deut.* vi. 13. the Postfix 7 thy Object. If this Object was alone religiously to be worshipped, what Property could the *Idolatries* have in it, exclusive of others?

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They could no more say so, than they could say my *Jehovah*. *Guffetius*, p. 67. G. 9.—“ *Jehovah Sabaoth* the God of *Israel* is God to *Israel*; the first supposeth the latter forbids it; for it's plain that the first supposeth a Covenant; the latter the actual Exercise of Favour.” *Guffetius*, p. 47. Z. endeavouring to describe the Difference between the *Aleim* and *Idols*.—“ The Disposition of a Believer towards God implies three Things, Knowledge, Faith, Love, whence Worship.—Religion is an Affection towards some Object which is conceived as above Nature, and exalted above the Condition of Man; so that he can in a Moment, and without Means, at a Nod, send good Things to those who please him, and Evil to those who displease him, whence the Care of pleasing him by Worship.—therefore Man makes that *אלהים* which he thinks so of; towards which he is so affected, and which he worships on that Account——there is another reason, however; namely, as being an Image, *Jud.* 18. 24, *אלהים*, besides what I said of Idols, *Michah* considered what he had made as an Image of the one true God, the God of *Israel*, of *Jehovah*. See Chap. xvii. 2, 3, and 13.” He could not add the Definition of *Aleim*, for the Mi-

are *John* 1. 34. where he cited *Aleim* in the *Text* in the Sermon, *I said ye are Deo<sup>i</sup> Gods*, and then 'tis plain he cited v. 35. *If he called them Gods*, &c. to avoid the Execution of the Law against him, for what they supposed to be Blasphemy: So where St. *Paul* cites *Exod.* xxxii. 4. by which is rendered *a Calf*, and which has been supposed to be the *Cherubim*; for the Word also signifies a Chariot or Carriage, and must include what was upon it, doubtless *inter al.* *a Calf*: As the Ark was a portable Base for the *Cherubim*, and is frequently used for the whole, and because there was Gold ordered for a Chariot for the *Cherubim*, because *Moses* uses the Word which referred to this, *plural*, *Aleim*. *Exod.* xxxii. 1. *Up, make us Gods which shall go before us*; v. 31. *Made them Gods of Gold*; and St. *Stephen* makes their Objects of Worship *Plural*, *Deos*; *Acts* vii. 40. *make us Gods to go before us*.

You may see how he treats our Saviour: He makes him the best Translator in the World, and approve *Aleim* to be *singular*, and signify *God*; now to quote and construe it *plural*, and to signify *Gods*: But he has given the Preheminence to himself and such Divines, that *Aleim* is *singular*,  
and

and means *God*. He inserts Princes and Magistrates: If he please to see the *Hebrew Text*; they were also Sons of the most High; and in the next Verse, superior to Magistrates and Princes: They were *Kings*; and they could not, according to his Sense of the Word *Aleim* or *God*, be any sort of *Aleim* or *Gods*; so *Gods* is not the Sense of *Aleim*. In the Conclusion he says—p. 37. *And he (Mr. C.) might have contented himself with that* (whether he means their Construction that *Aleim* was *singular*, or *Christ's* that it was *plural*, he did not intend either you or I should know) *and the common Arguments used by others, without confounding the World, &c.* Suppose any Point in issue, as the Motion of the Earth, and the Sun's standing still, the *Jews* have construed the Sun to move, and the Earth to stand still; what then, suppose we construe the *Scriptures* right, and shew that they say the Earth moves; what if this should confound the World, is it not for their Benefit to be confounded? Did not *Christianity* confound the World, which was then in not half so ignorant a State as 'tis now.

He sets himself above *Christ*, and says *Mr. Catcott* might be content with what  
other

other Divines have done, without searching the *Scriptures*. I suppose Mr. *Catcott* will not be content to give him Leave to give his Meaning, nor to allow the Constructions of him and his Divines. I aver אלהים is always *plural*: *Gussetius* who followed *Pointing*, has notwithstanding sufficiently proved that, *p. 56. 62.* and that the *Rabbies* own it, *p. 54. X. Y. 5. 51. R. 3.* and whatever עֵלֹי signifies, it retains the original Sense of the Root in all Places, and I am sure that will confound all the World, who have given it any other; those who have confounded this and other such Words, have almost confounded, nay I had like to have said damned, the whole World; and we hope setting these Words right, will, for the future, set the World right. Have you not confounded, nay destroyed, all wherever you came? Your Brethren first made the *Eastern Churches* heretical, then forced *Mahomet* upon them; and since that, they have been in Slavery; a dismal Scene of the Consequence of following you. Would you not do so in some *Romish* Countries, if the Inquisition did not, in some Measure, restrain you? Have you not made several other Countries *Apostates*? Would you destroy these Kingdoms

doms with the rest? We hope this will fetch them back, and instead of confounding those who are willing to be *Christians*, confound you, and those Hereticks, indeed *Atheists*, you call the World. It is Idolatry to expect Salvation from any *Essence* or Substance; that is pretended to be the Creator of this System, and is not *Aleim*; because they created it, *Jer. x. 11.*—*The Aleim that did not make the Heavens and the Earth, they shall perish from the Earth.*

In Mr. H. *Use of Reason recovered by the Data in Christianity*, at the last End, by his Account of the Sacrament, any may see that these Gentry know no more of the *New Testament* than they did of the *Old*; nor have they shewed us why the LXX translate *Aleim* sometimes *singular* and sometimes *plural*, nor why they translate the Name אֱלֹהִים and the *participle* אֱלֹהִים always *singular*. I must shew why the *Apostles* inserted some Parts of the Translations of the LXX, &c. which are not true.

The *Old Testament* was *inter al.* a History of the Fall of Man and a Manifestation of the *Trinity*, and of the Covenant attested by Miracles; with Directions by Types to exhibit that Righteousness

ness which was to be performed, and that Satisfaction, &c. which was to be made for them, to the end that those, who should live before the Person, who was to perform and suffer, might have a *typical View* of what was to come, so as to join in the Exhibition of it; accept it by Faith, and depend upon it. And as this Person was to be in the Form of Man, he was *emblematically* described to be a Compound-Person of one in the *Essence*, and a Man to be taken in; and his Parts as Man, and as *Jehovah*, were under feigned Names, personated by feigned Actions and by Words. When many had perverted these things, and the Knowledge of the *Language* was almost lost among the Vulgar, the *Septuagint*, &c. were made by those who had retained some Knowledge of the *Language*; but without the Interposition of the *Spirit* by *Revelation*. So that when all other Hope of spiritual or temporal Relief failed the *Jews*, and he came, the Persons then in Being who believed the *Text*, and the true *Traditions* from thence were prepared, and willing to accept of his Redemption; and so that those who believed the *LXX* and *Traditions* of Men, rejected this Redemption, and expected a worldly



Redemption, might both preserve the *Records*, and each Side expect the Completion in their own Sense; and so that all Mankind then, and for the future, might each make his Choice, whether he would reject or accept the Atonement. The Person was in every Point to comply with what was in every Manner predicted of him; and performing his Part, was to prove not only that he was the Person predicted, but as in an infinite Number of Manners in Words, which were fairly construed by the *Jews*, and were not to be mistaken, that he was a Person of the *Essence*, in the Covering of a Man. The *New Testament* continually refers to the *Old Testament*, according to the *Scriptures*, as it is written, or, &c. as it was written by the *Prophet*, in the *Hebrew*, not as 'tis translated or cited by the *Aposile* in the *Greek*. And as he referred to the *Hebrew* for a Description of him; so the *Greek* refers us to his Actions, that he fulfilled or suffered, all the Types, Predictions; and shews he answered all the Descriptions of him. The Descriptions of him were not to be in the *Greek*, any more than the Completions by him were to be in the *Hebrew*. It was not his Business to meddle with the Evidence, which was full and plain,

covered by cross-examining their Translations.

Though the Translations and Explanations were made by the *Levitical Priests*, yet they knew that *Christ* was to supersede, to set aside their Order, therefore not Parties in Opinion, but in Interest here, so not in any Sense to be legal Evidence for the *Jews* or *Apostates*.

If *Christ* had intended to give us any further Helps about the *Hebrew Tongue* than those they then had, is it not likely that he would have employed such a one as *Paul* rather than *Gamaliel*? He acted more candidly, in giving Men Cautions against the Traditions of the *Jews*, and in ordering them to search the *Scriptures*, and find the Evidence for themselves, and by furnishing some of his Preachers with the Gift of Tongues, to give the rest Information how to search, and how to find the Truth till the Church was settled, when it ceased, than if he had given us a new Translation of the *Hebrew Scriptures*. And against this Information, the *Apostate Jews* made their last Efforts in about 600 Years after.

What was wanted among the *Heathens* was the *Hebrew Scriptures*, and the Idea of each Root of the *Hebrew Language*  
in

in a living *Language*. The *Septuagint* had done enough for that; and it was too late for *Apostates* to offer theirs for Evidence then to the *Heathens*. The very Translations of the *Jews* prove, that Prophecy was ceased, and was not to be restored till the *Messiah* came, and were sufficient to prove him the Person; as *the Blind see, the Deaf hear, &c.* If he had meddled with construing the *Hebrew Scriptures*, as nothing was wanting which Hell or the *Jews* could suggest, the *Jews* would have charged him with construing them, to prove himself the Person of the *Essence*, and Man, the Person, who every Man who came in was to find described for himself from the *original Records*.

The *Apostles* write, that they proved *Christ* out of the *Hebrew Scriptures*; but do not write one Instance by what *Texts*, or how: So certainly it was not fit for him to have it writ, only *Christ* asked a Question, or put a Case, and left it to them to construe; and the Writers were not allowed to insert their Explanations, for the Reasons aforesaid, but were allowed to tell us, there were Proofs there, and we are, as he has ordered us, to search for them.

The Points in which the *Jews* differed with, and disputed about with *Christ* and his *Disciples*, were then well, nay universally known; and when *Christ* cautioned his *Disciples* to avoid their Doctrine, and search the *Scriptures*, 'twas plain to every one what they were to search about, which was to see what the *Scriptures* said in those Points; one of these Points was no less than having or losing eternal Life.

The Majesty of the Persons who offered, and the Dignity of the Offer, could not bear with being treated with Contempt: *Christ* was to suffer the Wrath of the *Father*, and the Contempt and Cruelty of Men; but when his Part was performed, nay even before, the Message was not to be treated with Contempt. If a City rejected them, they were to shake the Dust off their Feet; they who would hear, or accept, were to be assisted with inspired Men to help them, till the *Church* was established. But as they were to have their Evidence from the *Scriptures*, if they would not search them they were at Liberty to refuse, and go their own Way. No other Evidence was to be given them. The *Jews*, according to their Method of trying Prophets, asked for a  
Sign,

Sign, that *Christ* should controul the *Names*. He would not condescend to give them any, but such as were predicted in Types or Words he would fulfil; the Signs had been given long before, and if the *Scriptures* had been new written, in another *Language*, the Miracles must have been performed a-new, which then they could not have understood; and who he was who was to come, was proved long before, he was only to perform the things that were predicted of him.

The *Jews* were such a *Church* before, and in the Time of *Christ*, that although many of them were wrong in the main Point, he communicated with them, joined to hear their *Scriptures* read in the Porches of the *Temple*, and in Prayers with them; which, perhaps, were in *Chaldee* or *Greek*, or prayed among them separately, talked with them about their Translations, Traditions, &c. which now the *Apostles* have written; and protested against their Errors, in every Part, does this make him approve of any of them?

We receive that, called the LXX, as it was the Work of, or received by a *Church*, though a corrupt one, and as this gives us the Sense of almost every Root or Word, and as we now know

in what Points they deviated from the Truth by the *New Testament*, and have *Christ's* Cautions to search the Scriptures: Does the Act of *Seventy Men*, if any such were, or that *Church* determine us, and prevent us from searching and shewing their Errors, and using the *Scriptures* to prove *Christianity*. I have shewed it was not proper for *Christ*, to meddle with reforming any of these Things, nor does it appear he once did, except driving the *Money-Changers*, &c. out of the *Temple*, and a very few others.

Suppose a Settlement writ in *Latin*, of a Kingdom, or, &c. and the King was to have no Profit but the Good-will of the Subjects; and two claimed under it, and the Subjects who choosed not right, should lose their Lives and Estates; would it be reasonable that one of the Claimers should construe it? would it not be reasonable to leave it to every Subject, let him construe, judge and choose for himself. Let the *Pope* judge, and the *Free-thinkers* think about this.

It was predicted that many Pretenders to be the *Messiah* were to come. Therefore the Genealogy, the Time when, and the Marks by which, the People in being then, and we were to know the true One by, were described in the *Hebrew*,  
and

and *Christ* was to perform and suffer them, &c. Every one in being at the Time, was to see for himself and for us, whether he, or any, or which of the Pretenders performed or answered them. He wanted no other Evidence, nor any other Translations, nor attempted either; even the Traditions, which those who expected such a Redeemer had received, were sufficient. The *Holy Ghost* gave them Power, to understand and teach the *Hebrew Scriptures*; and their Hearers had it in their Power to learn, and understand them, and to teach them in Succession; if their Hearers neglected this upon which the whole depended, there was to be no other Manifestation, every Man thenceforward was to see for himself.

Nay, People were then so full of Expectation, that those who were out of the reach of the *Priests* and their Traditions, were so well skilled in the *Scriptures*; that upon the Baptism of *John*, those preached, as *Acts* xviii. *Apollos*, born at *Alexandria*, who was only baptized with the Baptism of *John*, preached out of the *Hebrew Scriptures*, *mighty in the Scriptures*, *mightily convinced the Jews*, *shewing by the Scriptures*, that *Jesus was*

*the* Christ. So Chap. xix. Others who when *Paul* had baptized and laid his Hands upon them, received the *Holy Ghost*, spake with Tongues and prophesied.

Mr. *Hutchinson* has observed, *Moses—sine Principio*, p. 36. *ibid.* 178. when the Conditions were performed, the *Hebrew* Terms were to cease, and others were to commence.

If the *Observer* knows any thing of his Masters, or if he had asked his *Rabbinical Man*, he must know why, *Lord* and *God* are so many times in the Translation of the *Hebrew Bible*; and that there are Words which signify *Lord* but a few times, and none that in any of his Senses, signify *God*, in the *Original*. He knows there is the Word יהוה, whose Meaning will not comport with their and their Master's Scheme, so their Masters substituted אדני *Lord* in the place of יהוה; which if he had construed, perhaps, the Party would have excommunicated him, and the LXX have translated it so; and the *Observer* cannot find it in *Arabic*, and so he thinks this must stand. They have served יי in much the same manner, and when two of the same, or three or four of these Words, they translated



lated *Lord* and *God*, come together, they drop or change, or make any of them signify any thing. My Readers may see, what Relation *Aleim*, which is used for *Kings*, and for *Cherubim*, *Teraphim*, and for *Fire*, *Light* and *Spirit*, has to any single Person with all Powers, which they suppose their *God* has. The Words in the *Original* were by Infinite Wisdom and Goodness suited to the State of Forfeiture Men were then in, and so to the *Christian System*; which he desires you will not admit, for if you do, he and his Brethren in your Opinion are damned. The Person of the *Essence*, who was to purchase Men, is sometimes called *Lord*, and is so now; he has in his way owned there was no Word except *℥* for *God*, but what they took from the *Alcoran*. He may see in Mr. *Hutchinson's Introduction to Moses—sine P.* the Word *God* came from *Persia*, by the *Goths* and *Vandals*, signifies *Good*; what they applied it to I cannot tell: So you may see how the *Greeks* had applied Words used for *Jehovah*, &c. in *Moses—sine P.* p. 37. He would apply it to the *Aleim*, the *Trinity*. It is no wonder that the *Deists* or *Atheists* should be so fond of this Word, is not this all they have to say? Indeed he  
objects,

objects, that if these Words be explained, it would swell the *Bible*, perhaps, some Sheets. If we get quit of these *Creatures* for this Expence, it will be the best Bargain Men have made a great while.

He, p. 15. asserts Mr. *Catcott's* own Verb אלה, is used in the *Hebrew Bible*, to lament and howl, and that he might as well have derived the Name *Aleim* from that Sense. 'Tis not אלה but אלי that is once writ, *Joel* i. 8. and so construed; but this is not proving that it is the same Verb, nor that it is used as it is construed to howl. If he could prove this of the Roor, which is impossible, was it not a Part of the Curse, when the *Jews* rebelled, that their *Church* was to be a Widow, without either real or false בעל, that there were to be many Widows, who might bind themselves in Sackcloth, and none were to shew Mercy, or comfort them.

P. 13. because אלה is used for an *Oak*, he says Mr. *Catcott* might as well have derived *Aleim* from the Properties in an *Oak*, why the *Oak* was named אלה, he may see in the Accounts Mr. *Hutchinson* has given of the Methods used to preserve the Memory of Persons and Actions, before Writing was revealed, and no where  
else;

else; especially in his *Introduction to Moses—sine Principio*.

He exposes his Ignorance in desiring to be shewed why  $\Theta\epsilon\omicron\varsigma$  God, and  $\Theta\epsilon\iota\omicron\varsigma$  Divine, were not derived from  $\Theta\epsilon\iota\omicron\varsigma$ , which signifies *Brimstone*, in not knowing that *Brimstone*, was derived from their God  $\Theta\epsilon\omicron\varsigma$ , and that it was an *Emblem* of one of their *Typical Purifiers*, cited in the *Use of Reason recovered*, p. 138. And the Root was used for it, as that of  $\gamma\iota$  was to *Sope*; but *Brimstone* was nothing a-kin to the true *Aleim*.

Though the *Aleim* cannot lye nor break their Covenant or Oath, yet they can make a Covenant each with the others, and swear to perform it, and they tell us their Reason, *Heb. vi. 17.*—*to shew unto the Heirs of Promise, the Immutability of his Council, interposed himself by an Oath: Moses—sine Principio*, p. 94. *Eph. ii. 12.* *Strangers from the Covenants of Promise—without God in the World.* The *Observer's* God could not make a Covenant, so the *Observer* has made a Covenant from all Eternity; so co-eval with *Jehovah Rubbin*, before they were *Aleim*; so owns not that it was made by them, and g. denies that it was confirmed by their Oaths,

*Oaths*, or that אלה, as an *Oath* or *Curse* is ever applied to *Jehovah Aleim*, of which last presently.

None of the Cases he puts, p. 10. are parallel. He says, p. 27. *But all this may be literally true, of any three Men armed, who are in League together for any Mischief, &c.* The *Observers* have entered into a League and armed themselves to do Mischief; but that makes not them *Aleim*: Neither Kings, nor *Jehovah Aleim* were called so for that; but for covenanting and swearing, &c. and false *Aleim* were supposed to do so, to deliver their Subjects, &c. Indeed, it was Part of the Covenant and Oath to destroy their Adversaries, &c. and formerly they did so; but any Three who have Power and Right so to do, who make a Covenant, and *bind themselves by Oath under a conditional Execration* to perform it, are called *Aleim*. A *Hebrew* Word gives its own Idea, takes it not from others, and Ideas of Persons or Actions above, are taken from Persons, Things or Actions which are Objects of Sense here. These are sensible Proofs, why the *Eternal Three* are called *Aleim*, and thence the Idea is taken;

taken; but no other Three are *Jehovah Aleim*.

Though a Man that is baptized, and duly receives the Sacrament of the Lord's Supper, does not take an *Oath*; yet he comes into the *Oath* of the *Aleim*, and so has a Religion; was in danger of being *execrated* before he came in, so need not come in to be *execrated* himself; but to partake of the Benefit of *Christ's* being *execrated* for him.

Many have complained that the *Jews* did not own the Root, so did not give us the Signification of this and the other chief Words, as you may see in the *Hebrew Writings perfect*, p. 310. So others, as *J. Cocceius*, *Herm. Witfius*, *Melch. Leydecker*, have aimed at, and come near the Signification of *Aleim*, as you may see, *ibid.* p. 315, 316, 317. and *ibid.* p. 310. that some had attempted to make the Word from *Arabick* signify *to adore, or to worship*.

9. After quibbling and shuffling, and talking of a *Plural* Being *derived* from a *Singular*, averring that he finds not an explanatory Construction of אלה in any *Lexicon*; 'tis all one if it be in a *Concordance*; *Kircher*, אלה, *Adjuration, an Oath, which one is bound by, under the*

*the Imprecation of a Curse to keep his-Contract.*)—The *Observer* says, *That the Noun derived from thence signifies an Oath or a Curse, and that the Verb hath the same Signification I readily grant; but then they are always spoken of Men, and never of the Blessed God.* It would have been of vast Service to the *Free-Thinkers*, if instead of your Word, which none of them will take, because you have confined them to more unreasonable Rules, than they thought the *Scriptures* were; you had shewed for what Ends the *Scriptures* were writ, so why, or by what Authority you determine that Words, you allow to be fairly construed in all other Cases, must not each be used in the same Sense, when applied to the *Alcim*, or Epithets of *Christ*, or Terms of the Covenant for the Redemption of Man. The *Apostate Jews* say otherwise, *Hebrew Writings perfect*, p. 307. *Tella ignea Satanae, Carm. Lip. Confut.* p. 406. “It is a no less true than common Rule with the *Jews*, that no Word of Scripture loses its native Sense entirely.” If the Idea be not kept to every Word in the Root, the *Language* is uncertain, nothing but keeping the Idea, can make the *Language* capable of conveying Things

Things recorded. Words of the Root of אלה are above forty times fairly construed by his Evidence the *Jews*, and but otherwise in two or three Names, as אלהים אלה and אלה, and the Reason is obvious, to justify their Cause, let him refer this to the Poll.

If this Blessed God be either *Jehovah* or *Aleim*; if he pleases he may prove what he is, and what he deserves. This Covenant and Oath was but once made; but is often referred to by this Verb and Noun, once in the Sermon, *Deut.* xxix. 12.

If these Creatures had either Sense or Inclination to be set right; they might see by the Epithets of delivering out of *Slavery*, &c. given to the *Aleim*, that the Word is truly construed. They offer to refer these Things to Men, I may safely refer them to the *Devil*, for he understood these Things before he came here; and knew the Sense of *Aleim* in his Discourse with *Eve*; and as maliciously as the *Observer* says, *Ye, the Parents, and the Race of Men shall be sicut Aleim, as they are, under an Execration, if you do not perform such and such Conditions; liable to know Good and Evil.* 1 Sam. xxx. 15. a *Heathen* says—

Swear

*Swear unto me 2, in the manner as those, who have put themselves under a Conditional Execration, if thou wilt—* 1 Kings xix. 2. (*Jezebel swears*) *Let those who have put themselves under a Conditional Execration, do so to me and more also if—* But these first shut their Eyes, and then it is no Wonder these Things are hid from them.

The *Observer* dislikes two Expressions, first that *Aleim* should signify those under the *Conditional Execration* of an *Oath*. Men did not state this, which kept them from the Construction, *Hebrew Writings perfect*, p. 324. Second, nor that *Jehovah* was אלהים execrated, cited *Hebrew Writings perfect*, p. 327. and as usual confounds them, and infers Absurdities.

This last, is one of the Things our Friend has not carried through, because the Completion belongs to the *New Testament*; so till the Series of Things be explained, this or any such Proposition stands unsupported by the *Cor-relatives*, and only by the single Evidence.

The *Observer* tells us, the *Apostates* give the Epithet of *Blessed* to their *Deus*, that is not an Attribute to one of the *Aleim*. *Acts* xx. 35. *It is more blessed to*



to give than to receive. Heb. vii. 7. *The Less is blessed of the Better.* They are not the *Blessed* but the *Blessers*, and we are to attribute to them  *blessing us, &c.* 'Tis one thing to be put under the Obligation of a Penalty if they break Covenant, so no Disgrace nor Damage if they perform; and another, if such a Thing happen, to be liable to undergo a Penalty. That the *Three Persons* put themselves under a Conditional Execration, if Man fell, if they did not perform their Covenant and redeem him, is proved above, *Deut.* xxix. 12. xiv. 21. *Ezek.* xvi. 59. xvii. 19. *Dan.* ix. 11. And it is not a New Observation, see *Glassius's* Account of the *Oath* in *Moses*—*sine Principio*, p. 99. As to *Jehovah* being joined with the *Participle Passive execrated*, though the *Observer* applies it to every *Person* in the *Essence*, as every *Person* in the *Essence* is *Jehovah* and יהוה, the next Question is, whether this is to be applied to the *Three* or to *One*; this is not determined in the Sermon. If one of the *Essence*, covenanted if Man fell, to undergo the Execration of taking Flesh, being evilly treated in it, and in it hanging on a Tree, after Man had fallen, he was

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according to the Sentence of the *Law* קללת, *Deut.* xxi. 23. *Gal.* iii. 13. *Cursed, Execrated, or, &c.* So from the Time Man fell, till the *Oath* was performed, he was first obliged absolutely to be *execrated*, and at last was actually *execrated*. The next Text cited in the Sermon, after *Psal.* xviii. 31. where the Printer has omitted (*Isa.*) xlv. 8. *Is there אלה besides me, yea, there is no Rock, I know not any.* The *Heathens* all had *Aleim*, but none of them had אלה, though it is once used as *Chaldee*, in *Dan.* cited *Moses—sine Principio*, p. 54. The Text is *who—execrated, besides Jehovah?* When the *Psalms* and *Isaiah* were written, wherein, I hope all these Words will explain themselves shortly, he was not actually *execrated*; there is no *Tense*, this reached from the Fall of Man to the Fact; no other was, or was determined to be *execrated*, but that Person in the *Flesh*, cited *Hebrew Writings perfect*, p. 327. The *Observer* has the Impudence to tell us, that the *Apostle*, *Gal.* iii. 13. spoke only of the Humanity of *Christ*, when he says *Christ* became a Curse for us. He may see *Texts* cited in *The Use of Reason recovered*, p. 354. that *Jehovah* redeemed us, and that one Man could not redeem another,

another, much less all Men, as *Psal. xlix. 8.* *One Man cannot redeem another; he cannot give to the Aleim their Price.* Nay, though the Humanity makes himself, *Psal. xxii. 23.* a *Brother*; this is distinguished, *Deut. xxxii. 15.* — *And forsaken אלהו who made him; and highly esteemed the Rock of his Salvation.* 16. *They sacrificed to the Givers of Food who have not made a Covenant; Aleim they have not known them.* A *Heathen* mentioned אלהו to the *Israelites*, *2 Chron. xxxii. 15.* — *Because no אלהו no Nation, nor Kingdom can deliver his People out of mine Hand.* *Neh. ix. 17.* *For thou אלהו, art ready to pardon, gracious and merciful.*

The Interlocutory Discourse between איוב *Job* the persecuted, and his Friends, is a Controversy whether each Believer was to bear the Punishment due for his own Sin, or for Sins he did not confess, here or hereafter, or one Person should bear it for all; hence אלהו is oftner used in this Book, than in all the rest; hence his Speech, *Job. xlii. 7, 8, 9.* *And it was so, that after Jehovah had spoken these Words unto Job, Jehovah said to Eliphaz the Temanite, My Wrath is kindled against thee, and against thy two Friends: For ye have not spoken of me the Thing*

that is right, as my Servant Job hath. Therefore take unto you seven Bullocks and seven Rams, and go to my Servant Job, and offer up for yourselves a Burnt-Offering, and my Servant Job shall pray for you, for him will I accept. Job. iv. 17. Shall אלה one perplexed be more just than אלה? Ib. x. 2. I will say unto אלה con- demn me not. Ib. xi. 6. The Secrets of Wisdom, for they are double (involved or complex) as to what is in them, (for Matter) and know that אלה will blot thee out thy Sin. Canst thou find out אלה thoroughly, (Heb. to the Bottom.) Ib. xv. 8. Hast thou heard in the Council of אלה? Ib. xvi. 19. Behold now in the Names my Institution, and my Witness on high, to my Interpreter, my Companion, to אלה mine Eye poureth out Tears, and ירח to the Mighty One with אלה and a Son of Man for his Friend. Ib. xix. 13. Oh that my Words were marked down, oh that they were engraven in a Memorial; that they were hewn out in Stone, with an Iron Pen and Lead for ever; that I know אלה my Redeemer, the Living One.

The Type who was to exhibit his coming and Actions, was Lev. xxv. 24. the chief or nearest Male Relation; he was Numb.

*Numb.* xxxv. 12. to slay the Person, who had wilfully slain his Relation, xxxv. 25. *Josh.* xx. 6. הָעֵדֻת, the Congregation were to be Judges; and if he were single, and his Relation had left a Wife and no Issue, I think he was to raise up Seed to his Kinsman; or if he left no Male but Female Issue, *Ruth* iii. 9, 12, &c. he was to raise up Seed by her, and have the Estate; and if the Estate was mortgaged, he was to pay off the Mortgage. He who was to execute this Office, had Life in his own Right and in his Gift, *Gen.* xlviii. 16. *The Agent who* גָּאֵל *redeemed me from all Evil.* *Pf.* xix. 15. lxxviii. 35. *Isa.* xli. 14. xliii. 14. lxiii. 16. *Michah* iv. 10. He was *Jehovah*, *Isa.* lix. 20. — גָּאֵל *He redeeming shall come to Sion.* *Hos.* xiii. 14. *I will ransom them from the Grave, from Death* גָּאֵל *I will redeem them. I will be thy Plagues, O Death, I will be thy Destruction, O Grave.* He was to avenge the Blood, the Death of his Subjects, then Brethren upon Satan, who had murdered them by tempting them to Sin, subjected them to Death, and to the Forfeiture of their Inheritance, and to raise them from Death, pay off the Mortgage, and redeem their Inheritance. The Type was by the Usage of the Word, either polluted, till he

he revenged Blood by Blood, or by shedding of their Blood. And it appears, *Deut.* xxi. 6, &c. that not only גֹּאֵל, but the City or Nation was polluted by Blood, where innocent Blood had been shed; till he and they were purified, by his shedding the Blood of the Murderer, or if the Murderer could not be discovered, till they had purified themselves. —————

ואחריו *And in the new Era*, על (Nold. p. 695. "with, together with, p. 697. in"). עפר, *Dust, Flesh*, יקום *he shall rise up*. This Dust upon *Jehovah* was predicted to rise up by the same Word קום, *Deut.* xviii. 15. and many other Places, cited *Data*, Part 1. p. 96. And *Jehovah* also, *Psal.* xii. 6. *For the Oppression of the Poor, for the Sighing of the Needy, now will I* קום *arise says Jehovah; and save him from him that hath ensnared him.* ———

*And after* (Lat.) *Pellem meam contriverint hanc*; after those who had tempted Man, or those who decreed Death for Sin, had torn off that Skin, which kept the Blood and Fluids in his Body, and in every Part, so had dissolved his Body\*. And מְבַשֵּׂי *Nold.* p. 539. מ *Materials; of.*

Though

\* This Part of this glorious Text is set right in *Remarks upon Warburton's Remarks*, as it is there proved that נִקְפֵּי זֶמֶן signifies, a Skin such as mine shall enclose him.

Though this Subject deserves a Volume, I must only give a few Hints. The *Alchim*, *Gen.* ii. 7. formed the Substance of אדם *Man* עפר *Dust*, from אפר *the Species of Dust* so called, in Form Flesh, Blood, &c. so iii. 19. *For Dust thou art, and unto Dust thou shalt return.* v. 2. *Called their Name* אדם. So אדם, עפר, are made Denominations of Flesh, Blood, &c. As the Substance is in common, Men are so related in a Parallel to the Manner in the Text, call the Flesh not only of near, but of distant Relations, nay of all others, my, thy, our Flesh, as *Gen.* xxix. 14. *My Bone and my Flesh.* xxxvii. 27. *He is our Brother and our Flesh.* Jud. ix. 2. *I am your Bone and your Flesh.* 2 Sam. v. 1. 1 Chron. xi. 1. *We thy Bone and thy Flesh.* 2 Sam. xix. 12. *Te are my Bones and my Flesh.* 13. *Art thou not my Bone and my Flesh?* Isa. lviii. 7. *Hide not thyself from thy own Flesh.* Hence 'tis said, *Acts* xvii. 26. *And bath made of one Blood all Nations of Men.* By Derivation, *Gen.* ii. 23. *Eve was Bone of Adam's Bone, and by the Covenant of Marriage, Flesh of his Flesh.* Hence the Flesh of the Wife is said, exclusive of others, to be the Flesh of the Husband, to be *one Flesh*, & c. cont. v. 24. *And they shall be one Flesh*, cited by *Christ*;

so 1 Cor. vi. 16. are Fornicators; so be-  
 tween *Christ* and the Spouse, *Eph. v. 32.*  
*This is a great Mystery, but I speak con-*  
*cerning Christ and the Church. v. 30. For*  
*we are Members of his Body, of his Flesh,*  
*and of his Bones.* So Children in either  
 Sense are said to be, *Heb. xii. 9. We have*  
*had Fathers of our Flesh.* ii. 13. (cited  
 from *Isa. viii. 18.*) *I and the Children*  
*which God hath given me.* 14. Foras-  
 much then as the Children are Partakers  
 of *Flesh and Blood*; he also himself took  
 Part of the same.—So ii. 11. *He is not*  
*ashamed to call them Brethren.* So what-  
 soever was lost in the *Flesh*, was to be re-  
 covered for Believers in the *Flesh*. Hence  
*Jehovah* אלהים was to come to his Station  
 to perform his Office, in *Man's* Flesh. So  
*Job* was to see *Jehovah* אלהים, the ex-  
 ecuted. *Psal. lxxx. 17. Let thy Hand be*  
*upon the Person of thy Right-hand, up-*  
*on the Son of Man whom thou madest*  
*strong for thyself.* *Zach. xiii. 7. Awake,*  
*O Sword, against my Shepherd, and a-*  
*gainst גבאי, that is my Fellow, saith Je-*  
*hovah of Hosts, smite the Shepherd, &c.*  
*Mal. iv. 5. Behold, I will send you אלהים*  
*—Psal. lxxxix. 19. Then thou spakest*  
*in Vision to the Holy One, and saidst I*  
*have laid Help upon גבאי—&c. and v. 49.*  
 What



*What* יָבִי shall live, and not see Death ;  
 shall deliver his Body from the Hand of  
 Dissolution, Selah. Isa. xxvi. 19. His  
 dead Men shall live, together with my  
 dead Body יָבִי shall they arise. Psal.  
 xvi. 10. For thou wilt not leave my Body  
 in the Grave, neither wilt thou suffer  
 my, thy, pious One to see Corruption.  
 (Dissolution, Reduction to Dust, which  
 was the Sentence upon Man) cited Acts ii.  
 27, 31. xiii. 35, 37. But he whom God  
 raised again saw no Dissolution. Psal.  
 ciii. 4. Redeeming from Dissolution thy,  
 my Liver. So Isa. xxxviii. 17. But thou  
 hast embraced my Body from the Dissol-  
 ution of Time. So us, Rom. viii. 21.  
 Because the Creature itself, also shall be  
 delivered from the Bondage of Dissolu-  
 tion, into the glorious Liberty of the Chil-  
 dren of God. 1 Cor. xv. 42. — It is  
 sown in Corruption, it is raised in In-  
 corruption. — 53. For this Corruption  
 must put on Incorruption. — Then (cited  
 from Isa. xxv. 8.) Death is swallowed  
 up in Victory. — 1 Pet. i. 23. Being born  
 again, not of corruptible Seed, but of in-  
 corruptible, by the secret Person (now  
 revealed,) of God which liveth and abideth  
 for ever. Gen. iii. 15. — her Seed,  
 it shall bruise thy Head, and thou shalt  
 bruise

bruise his Heel. xvii. 2. And I will give my Purifier between me and between thee. Heb. ii. 14.—Flesh and Blood, he also himself took Part of the same, that thro' Death he might destroy him that had the Power of Death, that is the Devil, and deliver them, &c. 16. But he took on him the Seed of Abraham. Acts ii. 3.—of the Fruit of his (David's) Loins according to the Flesh he would raise up Christ. Rom. i. 3. Which was made of the Seed of David according to the Flesh. John i. 1. And the Word was God. 14. And the Word was made Flesh. Phil. ii. 6, 7. Who being in the Form of God, thought it not Robbery to be equal with God—was made in the Likeness of Men. 1 Tim. iii. 16. God was manifest in the Flesh—received up into Glory. Rom. ix. 5.—of whom concerning the Flesh; Christ who is over all, God blessed for ever, Amen. viii. 3. God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh. Ephes. ii. 15. Having abolished in his Flesh the Enmity, &c. Col. i. 21, 22. Yet now hath he reconciled in the Body of his Flesh through Death.—Heb. v. 7. Who in the Days of his Flesh. x. 20—Through the Vail, that is to say, his Flesh. 1 Pet. iii.

iii. 18. For Christ also hath once suffered for Sins, the Just for the Unjust (that he might bring us to God) being put to Death in the Flesh, but quickened in the Spirit. iv. 1. Forasmuch then as Christ hath suffered in the Flesh.—Rom. v. 14.

—Death reigned from Adam—

who is the Figure of him that was to come. 17. By one Man's Offence Death reigned.—18. Even so by the Righteousness of one.—1 Cor. xv. 22. For as

in Adam all die, even so in Christ shall all be made alive. 45. The first Man Adam was made a living Soul, the last Adam a quickening Spirit. Heb. ii. 9.

For we see Jesus—for the suffering of Death crowned with Glory and Honour, That he by the Grace of God, should taste Death for every Man. See the Citations in the Hebrew Writings perfect, p. 97, 98.) But to return to the Text,

Job xix. 26. I shall have a Vision of אלהים the Person execrated, whom I shall have a Vision of ל to myself. (Nold. p. 482,

&c. "Personal Pronouns are expressive " of Possession of a thing, or Office;" ל, as Psal. cxviii. 6, 7, &c.) And my Eye saw him (my next Relation the Avenger of my Blood, he who was execrated for me) and not a Stranger. They have compleated

my

my Desires in my Bosom; because they say, why is there Persecution to him, and the Root of the Secret is found in *ms.* xxii. 12. Is not אלה the Person execrated in the Height of the Names, and behold the Heads of the Stars, how high they are, and thou hast said, What does the Irradiator know? Can he judge through the Darknes? Thick Densities are a Covering to him that he sees not; for he walketh upon the Circumference of the Names. xxvii. 10. He shall call on אלה at all Times. xxix. 3. When אלה in the Council of אלה. xxxi. 6. Let him weigh me in the Scales of Righteousness, and let אלה know my Perfection. xxxiii. In this thou art not right, I will answer thee, that אלה is greater than Man. v. 23. If there be an Agent with him, פליץ an Interpreter \* (of the Terms between Man and אלה) one of a Thousand—he shall pray unto אלה, and he will have Mercy on him, and he shall see

\* Or rather, as we should take it, an Officer who takes a Message from an Inferior, and puts it in his own Words, and carries it to a King or Prince, whom in his own Person a mean Man had no Access to. It has no Relation to translating one Language into another, but only putting another Man's Sense into your own Words, as commenting is designed to do; and so the Word is used in S. S. and this is a clear Idea; and such an Officer belonged to all great Men formerly, and is in all Courts at present. This is the Office Christ performs for Man to God.

see his Face with Joy, and he shall restore unto Man his Righteousness. ver. 35. and none says where is אלהי my Maker who giveth Songs in the Night. Ps. l. 22. Understand now this ye that forget אלהי, lest I tare you away; and there be none to deliver you. Prov. xxx. 5. Every Word of אלהי is pure. There was no Being in this System, or above execrated, but that Person of the *Essence* who was by having agreed to undergo that *Execration*, to take off the *Execration* from Men; whether there are some now, who are, or will be *execrated*, for knowingly and wilfully refusing, and by a Parcel of Chicanery, persuading others to refuse that Offer, they may consider.

So I believe, that אלהי of the *Essence*, who before this World became אלהי; and in time took our Flesh upon him, and became אדם, a carrier away of Captives, for us became אלהי by being in his Flesh hung upon the Tree, who raised his Body, and rules and glories in that Action. And though the *Observer* says, upon the *Apostle's* saying, *Christ was made a Curse for us; because there the Apostle speaks only of his Manhood*, then asserts falsely, and infers as usual: If a Person of the *Essence*, who was *Jehovah*, was not in that Manhood

Manhood on the Tree, *Christianity* is worth nothing, and that is the Cause the *Observer* is maintaining. As to the *Observer's* Evasion, that *Christ* was not accursed, when the *Essence* and the Humanity joint and separated, had performed the Obligation of the *Oath*, the Divinity had raised and re-inhabited the Humanity, and that joint Person as by Covenant possessed the Kingdom, is not a Proof that he had not, but that he had been *execrated*.

As *Job* Chap. 19. desired earnestly that what was revealed to him, concerning the coming of אלה, might be recorded for ever; so *Moses*, *Deut.* xxxiii. performed *Job's* Wish, recorded it and called it the Blessing, with which *Moses*, the Man of the *Aleim*, blest the Children of *Israel* at the Point of Death. *Moses* describes his Typical coming, which was, though a Shadow, a sure Pledge of his real coming; as the cutting off the Typical Berith, and the Law of Fire there for them, was of his suffering the Wrath, and of his being really cut off, for all; so speaks in the past Tense, as the other Prophets did of Visions they had seen of these Things. *And he said, Jehovah cometh from Sinai, (the Mount of the Aleim)*

*Brix.*

*Brix.* מגדול סניד and מין Heliopolis) and ariseth upon them משער from the Place of Judgment (with. the Jod) He shineth forth upon them from the Mount פאר of Glory; and cometh from the Majesty of the Holy, from his Right-hand; Habbakuk speaks of his future Coming in the Future Tense. Ch. iii. The Prayer of Habbakuk. the Prophet upon שיונות אלוה shall come from רימן the Right-hand, and קדוש from the Mount of the Glory. Isa. xxv. 7. and he shall destroy in this Mountain the Face of the Covering cast over all People, and the Veil that is spread over all Nations; he shall swallow up Death in Victory, and the Lord Jehovah shall wipe away the Tears from off all Faces; and the Rebuke of his People shall he take away from off all the Earth; for יהוה דבר. And it shall be said in that Day, Behold our Aleim; this whom we looked for; and he will save us: This is Jehovah, him we looked for; we will rejoice and be glad in his Salvation: for the Hand of Jehovah shall rest in this Mountain. I suppose our Observator has never considered the Sense of the Words, חדם---קדוש---קלל---אלוה, &c. We shall not go to the Latin Dictionary to find what אלוה means: Hab. iii. 3. says קדוש and he was the same Person, and he tells

tells us where he came from. *וְאֵל* \* to curse is opposite to *אֵל*, they were not to say Evil of Father, Mother, nor the *Aleim*. It was not saying Evil of *Jehovah*, that he *execrated* himself to save Man. Suffering *Execration*, was the voluntary Act of the *Essence*, which was in *Jesus* to save us, and 'tis no Crime for us to own it; but as it was the lowest Condescension in him, so 'tis the chief Article of our Faith, without which all the rest were void, and that, *inter al.* for which he has his Glory; and whoever is ashamed of him in this State, he will be ashamed of them hereafter.

All this Consternation, all this *Horror* and *Indignation* these Gentry are in, is not for Mr. *Catcott*, nor for the *Aleim*, nor for *Christians*; but for themselves, and for their imaginary *Deus*. The Word *execrated*, I readily own would be Blasphemy against their imaginary *Deus*; their, as the *Apostates* call

\* It may be observed here, that *וְאֵל* is, when spoke of Things whose Perfection it is to be *stable, lasting, or fixed*, expressive of the contrary Condition, as *Jacob* says of *Reuben*, Gen. xlix. *Unstable as Water thou shalt not excel*: and so is of the same Root, and has the same Idea as *אֵל* which is rendered *Light, a Flux, something flowing*; the Word is well render'd *Cursed*, when used as above, and this gives us the Idea the inspired Writer had when he used the Word; and *flow, flowing, light*, are used by us in the same Manner as *אֵל* in Hebrew.



call their imaginary one Person in Opposition to the *Alelm*, their blessed God, if any such were; as it would be of a Person of the *Essence*; if he were supposed to be eternally so. That which warms the Blood, composes the Mind and gives Life to a *Christian*, chills the Blood, distracts and gives their common Enemy (*Christians*) an *Advantage*, nay, is Death, eternal Death to these Creatures. It may well put them into Convulsions, to hear that Man fell, became *execrated* by his Sin, and that a Person of *Jehovah*, who was his Surety, was to take and took Flesh, and was *execrated* for the Sins of Men, and that they cannot take the Benefit. No Wonder, these are but foretastes of what they are sure will come, this is what makes some of them write so distractedly as they do.

For one of the *Essence* to lay aside the Glory which he had with the Father, to take Humanity, and become one joint Person, in order, *inter al.* to support the Humanity to endure the Wrath due for the Sins of Men, till it was finished, and the Humanity said, *Psf. xxii. 1. Mar. xxvii. 46.* *ὦν. ὦν ἡλι, ἡλι, ὦν με, ὦν με,* or if they please now, *Mar. xv. 34.* *ὦν ἡλι, ὦν ἡλι, ελαι, ελαι, ο θεος μου, ο θεος μου, why hast*

( 394 )  
*then for the same* *Algis—fine Principio,*  
*p. 176. makes it 1778.* *Where several of*  
*the Divine Writers* mention the same  
 Person upon the same Occasion, each  
 gives him a different Attribute, not to  
 make the Text uncertain, but more fully  
 to describe the same Person. He that  
 left the Manhood was *Θεός*, was surely  
 according to our Ideas of Things, and  
 according to the Words of the Law, an  
*Execration*, notwithstanding that, when  
 it was performed it was by Covenant to  
 entitle that Person to have the Glory of  
 redeeming, ruling and saving those who  
 accepted and came into the Benefit, nay,  
 to be the Glory of the *Aleim*, which  
 changed the stile of the Sacred Writers in  
 the *Epistles* and *Revelations*. Then it  
 might be said in another of that Person's  
 Titles, as 2 *Sam.* xxii. 32. *who is* *לור*  
 (the Irradiator) *save* *Jehovah*. Thus the  
*Oath* was performed, and one was *execra-*  
*ted* for many, and enjoys the Glory, and  
 the *Aleim* are true, and the *Observators*  
 are *Lyars*, p. 14. So for any Thing these  
 Creatures have said or know, all the Reli-  
 gion of all before, and of the *Jewish* Be-  
 lievers, and of *Christians*, came from an  
*Oath*, which put one under a Temporary  
*Curse*.

*Curse*, and 'tis Time for these Creatures to support themselves here, to make a Jest of it; for if it be true, as it certainly is, those who die in what they call their Religion or Morality, or *&c.* are eternally *Cursed*. I suppose, as it was the greatest Fault, *Hof. iv. 1. There is no Knowledge of the Aleim in the Earth*, it will be the greatest Torture of the damned in Hell, that they knew that one, who was *Jehovah*, one of the *Aleim*, was voluntarily *execrated* to redeem Men; and particularly of these who would not accept of the Redemption; and that they have been drawn into that State by the stupid Forgeries of *Apostates*, in Contradiction to the benign Intentions and reiterated Warnings of *Christ*, in direct Opposition to the Words of the *Text*, and in Contempt to Reason, Credibility, or Possibility: That this Trumpery could be deliver'd by *Moses*, or preserved by the *Jews*, and their *Apostates*, from his Time till within 1200 Years past, without writing, will augment their Torment beyond Expression. It has been often preached in this World, as *Pf. ix. 17. The wicked shall be turned into Hell, all the Nations that forget the Aleim. Pf. 1. 22. Now consider this, ye that forget אלה, lest I tear you in*

Z 2

*Pieces,*

*Pieces, and there be none to deliver.* There will be no need of Preachers in Hell ; every one there will charge not only the *Satans*, the Seducers of him, but himself with this. We shall preach that *Christ*, Compound of *Jehovah* and Man, was *execrated* ; that is, preached in Heaven before him that *sitteth upon the Throne and the Lamb*, who was slain upon a Tree, and you may preach your Pointing, Rules, and the *Language* of the *Alcoran* in Hell, they will no longer go down here ; and if you do not, those you have sent thither, by such cursed Alterations of the *Text*, will preach them to your eternal Shame and Torment. You will have *Arabick* enough there, the *Apostate Jews*, and their false *Prophet*, have furnished you with Company enough of that forged Language.

According to the old Proverb, a Man sinking catcheth at every Twig. If the Earth should open under these, who make such an Exclamation against this Word, as it did under *Corah*, &c. who had said the Congregation were holy, so needed none to be *execrated* for them ; then emblematically, afterwards really, would they not lay hold upon the Grass to keep them from sinking, do they not now lay hold

hold of Arguments as little able to help them ?

Mr. *Hutchinson*, in his *new Account of the Confusion of Tongues*, has shewed, that it will not be allowed at the last Assize, that *Hebrew* Words should be explained by *Arabick*, where one Word has several hundred Significations, and where one Signification has as many *Arabick* Words for it ; so I cannot allow it. In *Hebrew* where there is no Speck, nor no *Arabick*, אלה is the *Verb* and the *Noun singular*, and אלהים the *Noun plural*, and אלה the *Participle passive*. So those and their Constructions must stand, till the *Observer*, or others, bring not Arguments and Chicanery ; but Evidence, without Exception, to alter them.

The *Observer*, p. 38. advises Mr. *Catcott* to weep bitterly for blaspheming *Jehovah*, because *Peter* wept bitterly for denying *Christ*. But *Peter* committed a greater Crime, *Mat. xvi. 22. And began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee ;* — which forced *Christ* to say, *Get thee behind me, Satan*—Mr. *Catcott* has used a Word, which honours *Jehovah* in Man. *Peter* wiped off this Crime by a Confession who *Christ* was. These Things

Things were not then, but were accomplished when *the Son of Man was lifted up*. The *Observers* deny the *Essence* being in *Christ*, and the Fact; and I doubt they are past Advice.

He agrees with the Author about the Perfection of the *Hebrew*; a *Language* contrived by the Wisdom of what he would have called his *God*, the Repository of all divine Knowledge, &c. But would have it left to every Monkey to find out a Word or Words, in any *Apostate Language*, to determine the Root and Sense of every Word or Words in it; so all divine Knowledge, the Will of his *God*, &c. and makes him a *God*, that writes that you cannot understand it, without going to the Devil to have it construed by him.

The Problems in *Euclid*, *Experiments*, &c. are Subjects which can be discovered by common Abilities of Men; but neither the Terms of Salvation, nor the Formation and Operations of this Machine, so the Science of *Philosophy*, which are clearly revealed in the *Hebrew* Scriptures, are, what any Man without them could ever discover.

He wishes the *Hebrew Language* were perfectly understood by all Divines. The  
Uſe

Use of the *Hebrew*, as taught by him and the *Rabbies*, is to make Men *Apo-  
states*, and his way of Derivation to make  
them *Mahometans*. The Ignorance of  
both is detected, and the more they shew  
of it, the more they recommend Mr. H's  
Performance.

Instead of Proof that *Hebrew* is derived  
from *Arabick*, or to be construed by *Ma-  
hometans*, he shews you that he can write,  
which he calls Proof; that **שבע** &c. are  
derived from this or that in *Arabick*,  
and signify this or that. The *Masorite*  
*Rabbies* could not get quit of **שבע** but  
made it *dual*, made it signify twenty  
Things, as *shem there*, and *maim Waters*,  
&c. because *Arabick* was not then forged;  
though this was only hinted at, p. 6. in the  
Sermon, so not in the way of our *Observer*.  
There are some *Names* to and Ideas  
in natural Things in the *Hebrew*, which  
he is not willing to see. This Word ex-  
presses the *three Names*, *Fire*, *Light* and  
*Spirit*; and it and they are also used from  
*Genesis* to *Revelation* for the *supreme*  
*Three*. He knew this Word had killed  
his Father's eldest Son, begot on the Body  
of the *Heathen Classicks*, so as *Arabick*  
has several hundred Significations for one  
Word, as you may see in said Account,  
he has found out one near this, which he

fancies will prevent its doing more Mischief to his Family. The rest of his Words are concerned in explaining the Formation of this *Earth* in Mr. *H. Moses Principia*, which was the first of this kind of Unanswerables. As they are not willing to learn, so can know nothing of *Philosophy*, neither Mr. *H.* nor I can shew them how the Words and the Constructions of them in that Piece correspond with the Things, and so convince them.

In order to confound, he places that which precedes the *Cherubim* at the latter End, first makes them *Angels* which join his *Deus*; then would place them not near him, but at *Paradise*, where he is not willing to own that *Jehovah Aleim* or his *Deus* was to inhabit. He makes a terrible Outcry, that if we break through his Master's Rules, we may spoil all their Constructions. 'Tis true, and we will observe none that are arbitrary and false: The ם *Vau* a Conjunction stands before some *Verbs* with the Sign ך *Jod*, which by *Bytkner's* Reg. 79. he makes equal to ם *then*. If the *Verb* with the Sign ך *Jod* was to express Time past, why did they put in the ך *Jod*, why not write the Letters of the *Verb* with only the ם *Vau* preceding? as *Gen. ii. 24. עָבַד Isa. xiii. 21.*



6. *Gen. vii. 16.* וְיָשְׁבוּ וְיִלְכְּדוּ : וְיָשְׁבוּ — וְיִלְכְּדוּ  
*Zac. viii. 8.* — וְיָשְׁבוּ — וְיִלְכְּדוּ So Num-  
 bers in *Deut. xxx. & al.* So plural *Gen.*  
*xxxii. 6.* וְנִשְׁחַחֲנוּ and we will worship,  
 וְנִשְׁבַּח and we will return. Though all  
 the Times *Moses* speaks of there, were past  
 when he wrote, he wrote as present, and  
 relates: Facts or Events in Succession, the  
*God* is a Sign from that Moment the Au-  
 thor is speaking of forward; so in many  
 Places it cannot be construed otherwise,  
 (perhaps he'll say some of these have not  
 the Speck under) as *Gen. ix. 27.* וְיָשְׁבוּ and  
 he shall dwell. *Ibid. 1 Chron. xxiii. 25.*  
*Psal. lxxviii. 34.* as *Job xii. 27.* Thou  
 shalt pray unto him, and וְיִשְׁמָע he will  
 hear thee. So *1 Chron. vii. 14.* וְיִכְבֹּשׁ and  
 shall humble themselves, וְיִתְפַּלְלוּ and pray,  
 וְיִבְקֹשׁוּ and seek my Face, וְיִבְשׁוּ and shall  
 turn. *Psal. xxxviii. 29.* The justified ones  
 shall inherit the Earth, וְיָשְׁבוּ and shall  
 inhabit it. *lxxxvi. 17.* וְיִרְאוּ and shall see  
 it, וְיִבְשׁוּ and be ashamed. He would  
 make Hebrew conform to our Language,  
 we have no Tense for this. He may take  
 it that human Languages express not the  
 Tense, shall or will determine no part of  
 future Time. The nearest we can come  
 in our Language, he next ejects him out,  
 he next dwells and will dwell. Begin  
 where

where you please, and the next Action was to eject, and the next was to inhabit **כְּרוּבִים** from the Precedent to the Garden of Eden **כְּרוּבִים**, the Substance of the Cherubim. If they will mend the *English* and form a Tense, which expresses the first Part of Time future, they may, but they must not pretend to mend the Record. So *did* determines no Part of Time past, and 'tis certain *Jehovah Aleim* did not inhabit the *Cherubim* there, before the Man was cast out; but if they had, that would not have altered the Idea of **יָשָׁב**, which when applied to a Person or Persons, is always to inhabit. He says true, that it is in some of our *Translations*, *The Lord God placed the Cherubims*, and to shew you that there is not a Fraud so naked, but he dare offer it, he says, *And we have every Translation in the Polyglot Bible to justify it.* The LXX, which is the only Translation there, if one may call it so, which we have any Business with, inserts (" And drove out *Adam*, and κατοικισεν dwelt in it against the Paradise of Pleasure") And **σταξε** instituted the Cherubim, and flaming Sword, which is turn'd to keep the Way of the Tree of Life." **τασσω** is to institute with Power, and they are called an Institution, *Exod.* xxv. 15. to 22. and *Isa.* viii. 20, which the LXX  
sup-

supposes to be the chief, and makes the Law *על בן־האין* an *Assistant*, so makes it and the Law for one End. The *Apostates* who have made all the other *Translations*, were not willing to own the Law was published before *Moses*, so have inserted *placed* in several of the rest. In the *Heb. Samar. placed*. In the Note, *vers. Samar. made to dwell*; as the *Samaritan* was never pointed, so keeps the *Conjugation* and the *Sign*, and must be governed by the preceding *Noun*, it must be *inhabits*. In *Targ. Onkelos*, 'tis *placed*, in *Targ. J. B. Uziel* (cited *Glory or Gravity*, p. 105.) "He drove out the Man, and made the Glory of his Divinity to dwell of old between the two Cherubims." *Targ. Hieros.* "And he cast out the Man, and made the Glory of his Divinity to dwell of old, from the East of the Garden of *Eden* over the two Cherubim." And they both keep in אלהים; the *Syriac inclosed*; in the *Persian* and *Vulgar, placed*; in the *Arabic* there is the Improvement, which till then they could not arrive at, "He placed at the East of *Eden* Angels, &c."

He says, there is no other Difference between the Action and to cause the Action, between inhabit and to cause to inhabit; but that they are sometimes distinguished by

by *Vowels*, where he means *Points*. Now I shall leave out his *Points*, and allow no Alterations, cited *Glory or Gravity*, p. 40. The *Jews* say, *Schind. Lex.* p. 830. " By the Presence of God is meant the Glory of God, which appeared in the Holy of Holies between the Cherubim: Of these at the End of the *Gemara*, ch. 1." *Bod. Syro-Chald.* כבוד to honour, glorify, *Lev.* x. *Psal.* xlix. Whence כבוד by which Name in their more secret Writings they mean the Divine Presence or *Shechinah*." So *Lev.* xvii. 4. משכן is a Place for *Jehovah* to dwell in, and *Numb.* i. 50. is called the *Habitation* of the Institution. *Numb.* v. 3. xxxv. 34. I שכן a Dweller in the midst of them. *Deut.* xxxiii. 16. שכני of the Dwellers in the Bush. (We find סנה I *Sam.* xiv. 4. the Name of a Rock, מגדל סנה *Ezdr.* ii. 5. of a Place, סנה *Ezek.* xxix. 10. Gr. σαρ, *Ezek.* xxx. 15, 16. סן the מעון the Place of their *Shechinah* in *Egypt*. This סנה Gr. βετος a Bush, was called, *Exod.* iii. 1. the Mount of the *Aleim*; and the Appearance and the Fire, from whence the Voice came, was in the middle of *Sinah*, which must have been a sacred Grove or Tree on a high Place, *Deut.* xxxiii. 16. where the Presence שכני were upon Occasion. And because

because *Moses* before he was instituted was charged, *not to approach*, and was to put off his Shoes, for the Place whereon he stood was אֲדָמַת קֹדֶשׁ הוּא. *Psal.* lxxviii. 17. *Adonai is in them*, in *Sinai* שִׁנַּי, and *Exod.* iii. 13. they were to serve the *Aleim* upon that Mountain. *Gal.* iv. 24. *Heb.* xii. 18. *Sinai* is made a Type of the Typical *Searei Baros* is derived from *βαιω*, and might be used for *Bushes* of what we call *Creepers*, which take root from their *Tops*, so go on. It gives Name to a *Hill*, to a *Town*, so *Steph. Thes.* Vol. I. p. 636, 637. *abaton* sacred; see *Eccl. Scrap. Lex.* p. 223. *Templum, Adytum.* The *Skirts* of the Mountain were accessible, the Place of Congress, the Grove not for any but an Intercessor, or by Directions. Something sounding like *Baros* is mentioned in *Isa.* vii. 19. בָּרוֹחַ; they offer to derive this from בַּיִת a *Temple*. 2 *Sam.* vii. 6. *Have been walking in a Tent and in a Tabernacle.* So 1 *Sam.* iv. 4. — The Inhabitant עֲרֻבִים of the *Cherubim*, *ibid.* 2 *Kings* xix. 14. *Psal* lxxx. 2. But 1 *Chron.* xiii. 6. עֲרֻבִים inhabiting the *Cherubim*. The *Glory*, the Appearance of a Man between the *Cherubim*, which the *Jews* only mention, and the *Text* mentions, *Numb.* vii. 89. *Exek.* x. 4. was an Exhibition of that Person the

the *Apostates* deny. The *Cherubim* are called *Aleim*, *Ezek.* i. 1. and instead of the *Aleim*, x. 20. So *Isa.* xxxvii. 16. *Jehovah of Hosts, the Aleim of Israel* יְשֵׁב הַכְּרֻבִּים *The Inhabitor of the Cherubim, thou art Aleim, thou only of all the Kingdoms of the Earth.* See Words synonymous to שָׁרָה *Glory or Gravity*, p. 160.

'Tis certain that the Method of preserving Knowledge, before *Moses* and Letters, was by Hieroglyphicks; and the *Apostate Jews* confess, that the Knowledge of the *Cherubim* came from Paradise, as shewed in *Hebrew Writings perfect*, p. 410, 411. And that the *Heathens* had theirs from Paradise, p. 425. 'Tis certain that the Hieroglyphical Emblems were never pretended to be explained before, and 'tis certain they are explained now. Will the *Observer's* Assertions prevent Men from taking the Benefit of that Knowledge? The Method of exhibiting the Redemption of Men by *Christ*, before he came, was by these Emblems first exhibited supernaturally in the Air at Paradise, on the Mount, &c. After made of Gold, Wood, or, &c. and when these were lost again supernaturally exhibited by Types, &c. This of the *Cherubim* exhibits

birs the Making and Performing of the Covenant and Oath, and all Religion was performed before these Emblematical Faces. The *Aposlate Jews*, who rejected the Trinity and Redemption, and they say the Use of this Figure in their last *Sanctum Sanctorum*, and hid the Meaning of all these Things, confess as cited in Mr. H—'s *Glory or Gravity*, p. 95. *Buxt. Hist. Arce Fœderis* (of the Purifier) p. 151. "As the *Hebrews* themselves confess—that the Foundation, Root, Heart and Marrow of the whole Tabernacle, and so of the whole Levitical Service, was the Ark, with the Mercy-Seat and Cherubim, as *Cospi* writes, and *R. Jehuda*, and referred to, and regarded it." — *Sibil. Orae. Sevatii Gal.* p. III. *Targ. Hieros.*—*Arise, O Word of the Lord, with the Power of thy Strength, &c.* Since then the Ark, with the Cherubim, was the Symbol and Sacrament of the merciful Power of God." — *Ibid. Buxt.* p. 191. *R. Bekai*, "The Figure of the Throne of Glory, (of God)—and Dwelling-Place of the Divine Majesty." The Meaning of these Things has lately been recovered; and this Figure engraved. This exhibits the whole Affair of *Christianity*, the *Essence*, the *Trinity*, or three Persons of  
3 that

that *Effence*, the Incarnation of one of them, the Satisfaction, &c. This was the Glory of the *Aleim*; this Institution was the Evidence of their Love to Christians. *Is.* viii. 20. The Presence, the Oracle in this, while it lasted, was to be heard before the Law, and during the Law about the Law, War, &c. but nothing else.

This is the most terrible Figure to an *Apostate*; this puts even the most case-hardened, who thought himself Proof, out of all Temper. The Jesuit begins, and talks of the Etymology of the *Cherubim*—*a Nation almost universally received*—no Doubt of this—says, he adds, *for which there is not a Word of Proof in the Scriptures.*—*The Apostates own*—*and he (the Observer) believes no Christian can confute it.*—*If he understands his mystical Way of Writing* (which brings Mysteries to Sense, which he doubts) *then the Cherubim were uncreated.* They never suspected, there was any thing in the Scripture, so never looked at the *Text*, till these Constructions forced them to make Objections. The Juggler says, he does not understand this or that; he never was inclined or endeavoured to understand them, for Reasons very plain. Suppose we allow, that

no



no Man has matched him for turning the *Scriptures* into Nonsense, and that 'tis enough to excel in one Science? May that drop with him. What Right has he to bully People who do understand them? He has gone on till his Aversion is become natural to the Knowledge of every thing that is great, or good, or true. Was the Precedent of the *Cherubim*, the Fire and the Sword exhibited to *Adam* and *Eve* by Paradise, or that Pattern exhibited to *Moses* in the Mount, uncreated? Were the Copies of them made of Gold, Wood, &c. uncreated? Were they not inanimate Representations framed immediately, at each respective Time, out of created Matter, or copied by Men? Were they any thing but an Exhibition of what the *Rubbim* had done, and what Man was to do? That Species of Presence, which was in them, and invisible otherwise than by-Effects, or otherwise perceptible, except by Voice, was indeed uncreated. The Cloud in the Wilderness, the Glory, &c. were not uncreated Emblems, nor *Jehovah*, but a Presence of *Jehovah* was in the Cloud, and in the Glory. The brazen Serpent was not an uncreated-Emblem, and was not the second Person in the *Essence*; but that Person was present in it:

So the other Appearances in the *Old and New Testament* were so. The *Cherubim* were not called, nor were an uncreated Emblem, nor were *Jehovah Aleim*, but were an Exhibition as above; but their Presence dwelt in them.

The *Observer*, p. 27. says, " The Author of the Sermon says, that *Philo* " was the first who asserted, that the *Cherubim* were created Powers; and supposes they thought the *Cherubim* created Powers when first painted or carved in the Wilderness, though all the World had them before; because if *Moses* had thought them uncreated, he would not have made any Similitude or Image of them, for fear of breaking the second Commandment, &c." *Moses* was not commanded to make a Similitude of the *Cherubim*, but a Similitude of the *Rubim*; and the *Heathens* had their *Rubim* also: And *Moses* knew, that the true *Aleim* were uncreated, and was told, that one of them would give him Directions from above this Figure; the same as they did by Paradise, as it is written in a Book, which is as good as if it had been as old as *Adam*, that they were to keep the Way to the Tree of Lives; which is the End of all the Books. The chief Affair between the *Aleim* and Men, was to keep that Way; and

and *Moses* knew, that the second Commandment was not to, but from, the *Rubbim* to the People, that they should not make any Similitude for a visible Object of Worship. And if the *Observer* had asked his Rabbinical Brother, he would have told him, that their Brethren the *Apostates* own, that the second Commandment did not affect *Moses* nor *Bazaleel*, &c. *Wagensel Tela ignea Satanae, Nizzachon vetus*, p. 47. "For the same Reason who can object to making the Cherubim from the Scripture's saying, *Thou shalt not make to thyself*, which is to be taken thus, *Thou shalt not make (graven Images) of thy own Accord; but at my Command thou mayst make them.*"

The *Observer* says the *Jews* say the Angels were created on the second Day, and *Christians* cannot disprove it; poor Man, he knows not what the *Jews* meant. The created inanimate Agents which were formed on the second Day, and which the *Heathen* and some of the late *Jews* called *Rubbim*, and worshipped, and are Similitudes also of the *Great Ones*, are what they are speaking of, and which the Translations render the Hosts of Heaven. The *Apostate Jews* universally agree, as much as they do in any Point, several of them are cited and explained in *The Covenant in the Cheru-*  
A a 2
bim,

*bim*, or *Hebrew Writings perfect*, &c. p. 234. 5, 6, 7, 8, 9, & *al.* that the Exhibition of the *Cherubim*, which they call *Thronum Majestatis*, *Thronum Glorise divine*, &c. so the *Sanctuarium* for it and them, were created before this World (some say 2000 Years before;) and 'tis expressed, that those at Paradise were כרובים from that Precedent. What *Philo* says, hath Contradiction in itself. The four Faces (a Term constantly used for Persons) were one *Cherub* on each End of the כרוב, and were the same, or each Figure was the same, and all of one Piece; so could not be two, his *Lord* and his *God*, which the *Observer* is so fond of putting for *Jehovah Aleim*, though *Jehovah Aleim* were exhibited by or in them. Why the same four were at each End, see *Glory or Gravity*, p. 120. Why, as *Ezek.* xi. the Glory left the *Cherubim*; why two Faces, and no more, *Ezek.* xli. 19. in his Temple; see *Use of Reason recovered*, p. 230. and below in the *Revelations*.

The *Observer*, p. 30, 31. perverts every thing; will not state the Case, that the Numbers of one and four are used as one and three, in what these represent. There were but four Creatures exhibited, and the Visage of each of them is plural, as usual, I suppose, because each Visage

has two Sides; but they were all four exhibited in each single Figure, called a *Cherub*, cited in *Glory or Gravity*, p. 122. and there were two Figures, each a *Cherub*, joint or of one Piece of Gold, in the *Sanctum Sanctorum* of the Tabernacle; so those two, and other two (or more) whether joint from their Feet or separate appears not: And the four Figures called, *Ezek. Ch. i. 5. & al. Living Creatures*; and *Ch. i. 22. x. 15, 20. The Living Creature. Ch. i. Ch. x, &c.* and each Figure had *four Visages*, and but two of the four Visages, in his Temple, *Ch. xli.* So in each Place they are called *Cherubim*. And the Faces in these Figures are described, *Ch. i.* in a different Order from those in *Ch. x.* and both from that in the *Revelations*, as Exhibitions of different Scenes. *Ezek. i. 6. Every one (every Cherub) had four Faces*; so *Ch. x. 14, 21.* But *Ch. i. 10. As for the Similitudes of their Faces, the Faces of the Man, and the Faces of the Lyon upon the Right to the four of them, and the Faces of the Bull on the Left to the four of them, and the Faces of an Eagle to the four of them.* Does not the *Van* join the Faces of the *Man* and the Faces of the *Lyon*? And are not the other two Visages without Connection? And were

not the two Faces of the *Man* and the *Lion* always together, without the other two in *Ezekiel's* Temple? *Ezek.* i. 11. *And their Faces and their Wings, פְּרָדוֹת were divided above, of each of them; two joined to each, and two covered their Bodies.* Was there any Part but the Visages and the Wings, Issues, Divisions from above each of these Figures? Each Figure, or *Cherub*, containing four Animals was united, see *Glory or Gravity*, p. 211. 1 *Kings* vii. 29. by the Word לֵיּוֹת, &c. The Word for the Issues, is used for *Mules*, Issues from the Copulation of two different Kinds, explained in *The Use of Reason recovered*, p. 53. *Their Persons and their shadowing Powers were distinct, &c.* Does describing the Parts of any things joined, separate them? Were not each *Cherub*, and both in the *Sanctum Sanctorum*, of one Piece of Gold? So in the Exhibition, *Ezek.* Ch. x. 14. *And four Faces to each (Marg. Cherub) the Face of the first, the Face of a Cherub; the Face of the second, the Face of a Man; and the third the Face of a Lion, and the fourth the Face of an Eagle.* The *Observer*, who could not endure to see the *Man* and the *Lion* joint put in the first Order, pretends, p. 30. to give us a Construction, but puts one thing for  
3 another;

another, makes Nonsense of the whole, and then complains, that they prove not what the Sermon says they prove, but prove the contrary. He or they begin, Cap. x. 14. *Every one had four Faces* (or———*This one Vision had four Faces on the four Sides, that is in particular.*) *The first Face was the Face of a Cherub, or an Ox.* Chap. i. 10. *And the second Face was the Face of a Man; and the third the Face of a Lion; and the fourth the Face of an Eagle.* Were these two Visions one, was it the Vision, or each *Cherub*, so each of the *Cherubim*, that had four Faces on the four Sides? In Ch. x. 14. the *Bull* was first; but he skips back nine Chapters, and takes another Piece out of another Vision. Ch. i. 10. was the *Man* second there? Was he not first and joined with the *Lion*? Is there any second, third, or fourth in that Verse? In p. 31. he cites *Ezek. i. 5. There were the Likeness of four living Creatures.* Here he puts a *singular* for a *plural*, *Likeness* for *דמות* *Likenesses* (then he leaves out) *this was their Appearance, the Similitudes of a Man to them*; you may see in the graved Figure, this Man had three Similitudes, one in, one above, and one below the *Cherubim*; and he leaves out the De-

scription of these four Animals to v. 10. and gives us the Description of their four Faces instead of them ; and then makes his Deductions, and thinks this will confound, though it be but for a while. Ch. i. 10. *As to the Likenesses of their Faces, they, the first of the four.* Is there any (*the first of the*) *they four*, what four? Had a *Man*, or, &c. four Faces, had not each *Cherub* a Body of four Bodies united, and four Faces? Is there any second, third, or fourth? Will such cursed Insertions as these make a *Cherub* one of the four Visages; or that each of those Creatures were alone or distinct from each other; or that the Faces of the *Man* and the *Lion* were not joined? v. 6. Every one (Animal or *Cherub*) had four Faces (so there were sixteen Faces, four on each Side) *and four Wings to each of them* (so 64 Wings) v. 8. cited *Use of Reason recovered*, p. 61. *And there appeared to the Use of the Cherubim, the Exemplar of a Hand* (the Power) *of the Man under their Wings*, on their four Sides, &c. He charges the Author of the Sermon for leaving out, Ch. x. 9. which to turn his Impudence, confutes not that Author but the *Observer*, shews that Animal and *Cherub* is the same. *And when I looked, behold the four Wheels*  
by



by the *Cherubim*, one *Wheel* to one *Cherub*, and another *Wheel* to another *Cherub*. Each *Cherub* had the same four Creatures joint, and their Visages above; but they were so placed, that one Visage had the Conduct of the *Wheel* in one *Cherub*; another in another; and the other three Visages in each *Cherub* concurred in each Act; and that even the two Visages which were joined, had each a *Wheel*, and in many Cases, and with the Concurrence of the other, acted each a distinct Part. So Ch. x. 7.

As two *Cherubs*, each consisting of four Creatures, one at each End of the כַּמֶּרֶץ, were necessary to exhibit the making of the Covenant, regarding the Sprinkling of the Blood, &c. so four *Cherubs*, each with the four Creatures, were necessary to exhibit the Administration in the Execution of each of their respective Parts; so that, as above, one Creature in each *Cherub* might have his *Wheel* his Part, so that all the other three might concur, go the same Way, go with his *Wheel*: And as all the four joined; are called a *Cherub*; so one of the Creatures is called a *Cherub*; as *Ezek. x.* the *Bull*. Ch. xli. So two the *Man* and the *Lion*.

The

The *Observer* insolently insults Mr. *Catcott*, and asserts, there is nothing to the Purpose in *Ezek.* Ch. xi. Is not *v.* 22, 23. to the Purpose, That the Glory of the *Aleim* of *Israel* was above the *Cherubim*, and that he went from the *Midst* of the *City*, and stood upon the *Mountain*, which is on the *East* of the *City*? And that there was nothing to the Purpose in Ch. xli. Is not *v.* 18; 19, 20, 25. to the Purpose, where each *Cherub* had but *two Faces*, the *Faces* of a *Man* and the *Faces* of a *young Lion*? His admired *Philo* was not so impudent as to talk at this rate, to confound the Original, and the Emblems, cited in *Glory or Gravity*, p. 107. *Philo*, p. 665. "It pleased God therefore to erect a Tabernacle, a most holy Building, whose Construction, &c. *Moses* by divine Oracles had learnt in the Mount, by contemplating in his Mind the incorporeal Ideas of the future Edifice; according to which, as an intellectual Model, the visible Copy was to be planned out. P. 666. For the internal Parts (of the Columns) looked towards the inmost Parts of the Tabernacle, which are Symbols of intellectual things; the external are turned towards the outward Tabernacle, and signify sensible things. P. 11. What the Mind

Mind is to the Soul, that the Eye is to the Body; each sees, one, intellectual; the other sensible things: But the Use of the Mind in Knowledge is to understand incorporeal things; of the Eye in Light to contemplate Bodies." *Philo Life of Moses*, p. 606. "He had besides from the *Egyptian* Doctors, an occult Philosophy, written in, as they call it, hieroglyphical Letters, *i. e.* in the Figures of Animals, which they also worshipped as Gods." Not for Attendance. *Pug. Fid.* p. 133. cited among many such in *Hebrew Writings perfect*, &c. p. 127. In *Glossa Talmud*, Cap. 5. *Beracot* — "The blessed God gave us the Figures of the Tabernacle and Sanctuary, and all their Furniture, Candlestick, Table and Altars, for spiritual Figures, that we may learn from thence Truths of a higher Nature."

The Image is frequently called by the same Name as what it represents; but the *Heathens*, as you may see in *The Names and Attributes of the Trinity of the Gentiles*, called the Names *Rubbin*, without a  $\bar{\text{h}}$ ; so *Aleim*, &c. and had a double Temple to them. This, among many other Reasons, made a Distinction. The *Observer* says, p. 17. *If I could depend on his own Derivation, I should desire*  
no

no more to confute his Assertion. He saith, they were named *Cherubim*, a Word compounded of *che* quasi, a Note of Likeness, and *Rubbin* the great Ones, &c. and therefore he (Mr. Catcott) adds, that Christ, and He only in Propriety when on Earth, was called *Rubbi* or *Rabbi*, My Great One. (And as there is nothing but stupid Sophistry in almost every Word he says, this outdoes all that ever was heard of, How will he do it? by saying——*Now every Like is not the same*. Wonderful! No Man now, or ever supposed, that a Similitude and what it represented, were the same. *Satan*, when he spoke to *Eve*, knew the Meaning of *ו*, and applies it to *Aleim*. The *Cherubim* were not *Rubbin*; so Man, who was like, was not one of them. Is there any *che* to *Rabbi*; and then what is *Every Like is not the same* for? A Type may be like the Original, and not of the Substance of the Original; nay, 'tis impossible, that any Representation could be of the same Substance of the *Rubbin*. As there were *Cherubim* to exhibit the Three; so there was a *Cherub*, a Likeness of the Great One to represent One; and every one, who believes, must call him *Rabbi*, my Great One. *Christ*, the Man was like,  
and

and the Essence in him was of the same Substance of, and was one of them; yet he brings Proofs of this, and keeps in his Nonsense of uncreated, and annexes it to Emblems, calls it *Jargon*, and draws Conclusions: One is, that *if it means the Trinity, Te Deum is not right, the Trinity worship one another*, of which presently; another, that *if he means by Cherubim (plural) Jesus Christ (singular) then — and then Christ worships the other Persons in the same Manner and Order, as the other Angels do; which is contrary to the Words of St. Paul, who places him far above them all.* (Curfed Insinuation!) who does he place above them all? *Eph. i. 20.* the Humanity, Him that he says, was raised from the Dead.

He says, *the Author derives from Che and Rubbin, which he says comes from the Word רבב* (I see not that Word in the Sermon) *and that Christ, when on Earth, was properly called Rubbi or Rabbi; (which the Observer had not observed before) he asserts Rabbi is in Hebrew, My Multitude or my greater Part. He has neither given us Text nor Rule for this. The Hebrew was not the Language writ when Christ was on Earth; but was sometimes spoken then. The Author is not*

not speaking of Multitudes, or of Parts, but of a Person. I cannot find that ever ירבי *singular*, was writ in *Hebrew*, or that there are Degrees of Comparison in a *Hebrew* Word. But if ירבי be a *Great One* and *Hebrew*, and was his Title there, the Jod might properly be added to *Christ* when on Earth, in speaking, and is writ in *Greek* Letters, *My Great One*; or in *Syr. Rabboni*, *My Great One*. Then he sets his poor Pointer to work, and tells you a Parcel of Stories about Points, which stand for U' and O', &c. But what stands most in his Way is IM to *Aleim* and *Cherubim*; and though he complains so much of breaking Rules, he will not know the *plural* from the *singular*, nor that IM is the same as ׀ which he knew not how to write, which is the infallible Mark of *plural Masculine*, and is confirmed by his *Bythner Reg.* 31. "The *plural* Masculine adds to its *singular* ׀." And tho' he would be quit of it, his *Reg.* 165. which he cites, and the Reference in it does not help him; so they must both stand *plural*, as proposed in *Moses* ——— *sine Princ.* p. 95. *ibid.* p. 108, Instances of plural Words joined. *Hebrew Writings perfect*, p. 411, 412, the *Apostates* say, it is not lawful to explain the *Cherubim*. But to  
come

come to the Derivation, כ is *ficut, like*; "It is to be remarked that the *Hebrew Doctors*, as *R. D.* testifies, thought כ *Caph* in כרוב a *Servile, &c.*" *Heb. Writings perfect. Mayer Philol. Sac.* p. 304. "Others finding that this doth not quadrate cleverly, more subtilly fetch it from כ *like*, and ר, and will have *Cherub* to be the same as *like a Great One*, i. e. wise, powerful, honourable and glorious. *Cornel. a Lap.* recommends this Opinion in his *Comment on Exod. Ch. xxv. Fol. 540.*" Notwithstanding this and other Shuffles I have cited, the *Apostates* in their Writings apply ר to *Jehovah*, as cited above, from *Pug. Fid.* 394. & in *Buxt. Arc. Fœd.* p. 132. By his *Bythner, Reg.* 80. Not. I. "כ for כן is either a Mark of *Likeness*, *ficut*, about, nearly, according to;" *Castel. כ Gen.* iii. 5. כאלהים *like, as, Gods*—like and equal Condition." *Chaldee, Buxt. Chald. Lex.* כרוב "Like a Boy," one greatned, or grown great. (One greatning or growing great.) *Brix. רבב* "And it is often a Noun, as we observed above in רב רב is elegantly put for Master, Teacher, a great Man, and such like, from the many Dignities found in such." *Pagn. רבב* "signifies an honourable Man, famous, one

one esteemed; says *R. Dan.* called so from the many worthy Qualities he excels in; whence the *Jews* call a Master or Teacher among them רב, and with the *Pronoun*, רבי, which in the Gospel, from the *Syriac*, is writ רבני my Master. *Isai.* xix. 20. *And he will send them a Saviour and רב one esteemed, famous, and he shall deliver them.* *Jerom.* A Defender, and Master," with many Examples. *Casel, Arab. Arobho*, " was Master, presided, exercised the Power and Dominion, governed." The High-Priest, as cited *Glory or Gravity*, p. 136. was *Gen.* xxv. 23. called רב; so as 127, the High-Priest was as a Type properly called רבי. P. 170, *Ex.* xxxiv. 5. *Jehovah, El*, רב, &c. 2 *Sam.* xxiv. 14. רבים רחמי. *Glory or Gravity*, p. 119, the *Heathens* had a Temple to the *Names* under the Title of רבים so these Emblems were used for the *Names* and for the Chiefs; so *Esd.* v. 8. בית אלהי רב. 2 *King.* vi. 16. *Because רבים they are Great ones who are with us.* *Neh.* ix. 19. *And thou in הרבים לחם.* *Pf.* xxxvii. 11. *And delight themselves in רב ושלום.* *The Great One, The Pacified.* *Ibid.* xlvi. 3. *City מלך רב of the King, the Great One.* *Prov.* xxvi. 10. רב *The Great One, the Former of all things.* *Isa.* liii. 12.

By



By his Knowledge shall my righteous Servant justify *לְרַבִּים* to the Great Ones—Therefore will I give him a Part among the Great Ones, and with the Powerful Ones—because he emptied out his Body in Death, &c. lxiii. 1. Who is this that cometh in human Nature, with died Garments from the Vintage? This that is glorious in his Apparel? *לְרַבִּים* a Carrier away of Captives, [Data, part 1. p. 56. and 231.] in *לְרַבִּים* the Greatness of his Power. I who manifest the Secret in Righteousness, *לְרַבִּים* mighty to save. Jer. xxxix. 13. xli. 1. *לְרַבִּים* The Great Men belonging to the King. 1 Sam. iv. 4. 2 Sam. vi. 2. 1 Chron. xiii. 6. Ps. lxxx. 2. xcix. 1. *Jehovah*—who dwelleth in, inhabits, the Image of the Great Ones. They would wrest this to a single Person, which they call the Divine Majesty. There was one Person above, mentioned, *Exod.* xxv. 22. xxix. 42, 43. xxx. 6. *Num.* vii. 89. That *Jehovah* would give Directions to *Moses* from above the Mercy-Seat between the Cherubim; so in *Ezek.* cited *Hebrew Writings perfect*, p. 464, 465. But that, though true, will not do their Business, there were three who inhabited the Cherubim, 2 King. xix. 15. and *Isa.* xxxvii. 16. And Hezekiah prayed to the Faces of *Jehovah*, and said, Je-  
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hovah Alcim of Israel, who dwellest in the Cherubim; thou art Alcim, thou only of all the Kingdoms of the Earth; thou madest the Names and the Earth. So Ps. xviii. 6. I called upon Jehovah, and cried to my Alcim. — And he rode upon one sicut רב a Great One, and did fly, and was seen upon the Wings of the Spirit. Ezck. x. 20. This is the Animal I saw instead of the Alcim, at the River Chebar, and knew that they were Cherubim. Ezck. xxviii. 14. Thou art like a Great One ממשח The Anointer, הסוכר Protector. The Apostates used the Word רב in their Evasions, cited *Hebrew Writings perfect*, p. 331. “In the Book of the Sanhedrim—a certain Heretick said to R. Idi, it is written, *Exod. xxiv. 1. And he said unto Moses, Come up to the Lord; come up to me, he should have said; if there are not two Gods. He said unto him, This is Methathron, whose Name is רבו כשם* like the Name of his Lord;” see the rest, so p. 333. *Nizzach vetus*, 135. *Exod. iv. 16. Thou shalt be to him for Alcim. Chaldeus (Targ.) “substitutes לרב for Master,”* see the rest. This Word a little before, when *Christ* came, and ever since *Christ*, has been abused and misapplied to the *Apostates*, and to those who

5

have

have studied the *Oriental Languages*. They have assumed the Name, taken upon them to set aside *Christ*, to place themselves in his Stead, to direct Men what to believe and do, and have been great Masters and Teachers, as *Maccab. i. 14.* to set up the *Heathen* or *Apostate* Religion. He tries what the *Apostate Jews* can say, they have writ Volumes, but can say nothing. This will not serve the *Observer's* Turn, he must have כרר to be a *Root*; see Citations, *Glory or Gravity*, p. 114. from *Servat. Galil. Spencer and Philo. p. 107.* "There is Reason therefore to think that *Cherub* among the more antient *Hebrews* signified Power." This will not do neither, he will have it from *Arabick*, or bring us one *Hebrew* Word for another, and tell us it is *Arabick*. *Marius de Cal.* כרר "A general Name for every Figure—of four Animals—כ and רב"י, a Note of Likeness, and an Infant, one growing; a King, from his Greatness and Dignity. *Arab. Cherubim* the same as in *Hebrew*. *Arab. Carab*, to press, compress, afflict, grieve, weigh down, tire out. *Schindler*, the same. *Castel*, the same, and 1719 — Cherubim, the Chiefs of the Angels—The *Arabians* tell you many fabulous things about this Word, being ignorant of the Force of the *Hebrew*.

Word, Glg.\* But these will not yet serve him, he wants to hook in קרב cited in Mr. H——— *Use of Reason recovered, &c.* p. 272. to join in Conflict, or, &c. קרב is used in Sacrifice, *Lev. vii. 11. & al.* the Offerer with the Sacrifice, and none else approached, and was, and is used for Believers receiving the Sacrament. *Marius, Heb. קרב to join, &c. Arab,* “the same as the *Hebrew*.” *Observator’s Notes,* p. 20. *Castel. p. 1797. Caraba, Num. 6. This is like the Hebrew Verb קרב Quarab,* for “Letters of the same Organ are often changed for each other,” *Bythner’s Heb. Gram. R. 1.*—“Approaching the Divine Majesty. Placed near the Divine Majesty,” and cites Texts. The same *Castel.* for fear this should not do, has the Impudence under רבב *Arab,* to give that Word also, after he has given it the same Sense, as the *Hebrew* several times, to insert “Draw near; drawing nigh; nearness.” *Byth. Reg. 1.* Is false, and destructive of the Certainty of the *Text*. And every Instance is shewed to be false, in one or more of the Translations, in *Marius de Calass.* and his often is false, without Exception, where it would change a Root.

’Tis certain a Writer or Lexicographer, who had taken the Words of *Arabick* by  
Pro-

Pronunciation of the Speakers, if there was a Likeness in Sound; and put them into the Letters of the *Alcoran*, which have not the same Powers as the *Hebrew* Letters, might have done all he could, and have made such a Mistake as this. But *Gastel*, who is the most averse to these Truths, of any Pretender to *Christianity* I ever saw, who has not given any Construction of *Jehovah*, nor mentioned *Aleim* in his *Hebrew*; has in the most impudent manner, p. 1797, under *Caraba Arab.* Num. 6. printed קרב *ar.* “ or for—drawing near to, he approached;” and another below, קראב “ he came near unto him, and contracted an Affinity with him;” (which carries what the *Observer* would be at, a great way too near) and both are contrary to the general Usage of the Word קרב by his own shewing, unless he would give them such Offices, as the *Apostate Jews* would give to them, (cited *Hebrew Writings perfect*, p. 330.) “ Angels of the Ministry, that is, those who stand in the more immediate Presence of God.” And so makes what *Moses* and *Solomon* called קרש קרשים to be for, and denominated from the Presence of his *Deus*, and the Figures of some, I suppose two, קרב קרבים each Approacher

proacher with four Bodies united, four Visages, &c. and I suppose their Presences in those Figures; for the Substances of them according to him must be in Heaven, near the Essence of his *Deus*, and so that not only the Sacrifices, Prayers, &c. without, were made jointly to these Faces; but within that, the Blood was sprinkled, and the Incense fumed before these Faces, or the Presences in them; and that *Christ* now exhibits the real Blood, and the real Incense, before the three Visages of his *Deus*, and these two *Angels* in Heaven. This is full of as many Absurdities, as his *Alaha*, in his *Participle* approached, joined. This could not be by their own Right, if it had been, it must have been by Appointment. Even his placed the *Cherubim* near *Eden*, if it had been true, would not do, as he dare not say the Essence was in or near Paradise, unless he makes that Species of Presence which dwelt in the *Cherubim*, dwell in them, and that he dare not say, nor dare he make *Angels* the Seat, and the Carriers of this Presence, nor that the High-Priest sprinkled the Blood and fumed the Incense, before the Faces of *Angels*, nor dare he apply what is said, *Mat. xviii. 10. In Heaven their Angels (Agents) do always*

*ways behold the Face of my Father, which is in Heaven.* He may apply if he pleases, 1 *Pet.* i. 12. *Which Things the Angels desire to look into.* I had like to have forgot, as a Bull is called כרב changed into קרב it must be one who approaches the *Divine Majesty.* He offers this to set aside the express Texts of Scripture, he tells you קרב is in some Sense *Great*, greater Part; but he prefers the *Arabick*, those which come near any thing; because all their Divines have followed the *Oriental Languages*, that is, of *Heathens, Apostates, Mahometans, or Papists*, and because almost all the *East* are of their Opinion, and only we stand out. At last, in the utmost Despair, they fall a raving against those who discovered and shewed these Things. About ten Pages before, he talks of *Cherubim and Seraphim*, praising (what he calls) the *Divine Majesty.* I find, *Exod.* xxxiv. 6. without mentioning the Appearance, *Jehovah cried, Jehovah, Jehovah, El—* כב—and he finds, *Isa.* vi. 1, 2, 3. saw an Appearance, אדני *his Lord Seraphim*, and they cried one to another, *Holy, Holy, Holy, Jehovah of Hosts.* These Exhibitions are standing Declarations, that *Jehovah Zaboth* is in three Persons, and that

each is *Holy*, &c. So *Psal.* xix. 1. — cxlviii. 2. — ciii. 21. *Neb.* ix. 6. The Hosts of the Material Heavens or Names, are an Exhibition of the Persons and Powers of the *Aleim*, and are said to worship them. I shall defer what he takes from the *Revelations* a little. These do not prove any Part of his Assertion, and I shall allow him nothing upon his Word: I suppose, he doth not understand *Hieroglyphical* Representations, and his Masters will not let him pronounce, or let *Jehovah* signify any thing but *יהוה Lord*, and that is applied to Man, and *Aleim* is but a *Mahometan* Word, and *אל* is a Name for his *Deus*: So far ought I know, he may make *Jehovah* praise his *Divine Majesty*. These Things are sufficiently explained, and I shall not re-print them for him. But as he knew this *קדש* could not pass, about ten Pages further he begins with *Ezekiel's* Vision as a new Thing, and after his Constructions, of which presently, he tells you, some thought these four Beasts were *Matthew, Mark, Luke* and *John*. Then he tells you a *Rabbinical* Story, which a *Rabbinical* Commentator, who could not judge at all, or do any thing else, had picked up. I can shew him Volumes of such, writ by his Brethren,



to get quit of the *Cherubim* by way of Prevention. But the Learned Mr. *Joseph Mede*, (to whose Judgment he submits) says that they were four Standards, and that St. *John's* Visions were the same, and cites *Aben-Ezra*, and two other *Apostates*, (what had the *Rabbies* to do with the *Apocalypse*?) that the *Lion* referred to our Saviour; the *Ox* to *Trajan*; the *Man* to *Septimus Severus*; and the *Eagle* to *Maximinus*; and makes their Agreement an Argument of the Omniscieney of *God*.

His Party already own, that he has out-done his Master the ——— when he hath allowed that, p. 8. *the Hebrew Scriptures are the Repository of all divine Knowledge*; and has taken upon him to bluster and bully one, who has asserted their Meaning in this and other Points; and afterwards comes and says, it may be this, or that, or nothing, and at last refers his *incapable Self* to the Opinion of another who knew nothing, but still refers to others, &c.

All he produces from the *Apostate Jews*, their innumerable Constructions and Stories about the same thing. all he asserts himself, his several Offers about one Object, are Proofs that either they, or he

he would say any thing to get quit of these *Words*; but that neither of them knew what to say. So proves he knew nothing of the Matter, nor designed to set Mr. *Catcott* right; but to evade the Authority of the *Scriptures*, and destroy the Evidence, he has produced for *Christianity*.

*Gussetius*, in his *Preface*, joins with *Scaliger*, that each *Hebrew* Root has but one Idea; and he shews and gives his Reasons, that they are not to be taken from *Arabick*, or other *Oriental* Dialects, nor from Constructions of the *Rabbies*; and that we are not to depend upon the *LXX*, or other *Greek* Versions, nor on the *Vulgate*, or other *Oriental* Versions, or on New Versions, nor are we to take the *Grammar* from any of their Rules, but to examine each Word in the *Hebrew Scripture*, by the Usage in itself, with Rules, &c. So explodes every one of the Authorities, the *Observers* have produced, to derive or support their Significations of the Words in Contest.

If these Creatures who call themselves the *Observers* were but indifferent between Right and Wrong, or had any Inclination to be set right, they might see by the Epithets ascribed to the *Cherubim*,  
such

such as מַשְׁכָּן Council, מְצַדִּים of being *Carriers away of Captives* home with them, cited *The Use of Reason recovered*, p. 56. that they are right construed; and by the Descriptions of the Visages of the *Man* and the *Lion*, *Ezek.* xli. 20. by צִדְדִּים—רַב &c. in *Isa.* li. &c. cited in *The Use of Reason*, p. 232, 233. that *Christ* was two of them united.

These *Institutions* by *Hieroglyphicks* or *Emblematical* Exhibition or Representation, under the Figures of four *living Creatures*, of the *Actors* and *Actions* to be and be performed in the Redemption of Man, called the *Cherubim*, the *four Beasts*, who were to keep the Way to the Tree of Lives, who had had the Typical Presence the *Oracle* in them, and the *Glory* above them, and before whose Emblematical Faces all Emblematical Actions had been performed on Earth, and before whom the Typical Atonement to be exhibited in Heaven had been exhibited in the Type of it, the *Sanctum Sanctorum*; When the Person of the Essence in Man had performed what was exhibited on Earth, and was gone to exhibit what was to be done in *Heaven*, and was by *Covenant* possessed of all Power to rule those he had purchased, destroy the Adversaries,  
and

while Life lasted, it was full of Eyes, till it had performed its part, declared all was finished, and given up the Ghost. So though there was a Presence in the inanimate Emblems, if after that the dead Body could not be full of Eyes, and act; whether the Soul was so, and acted, I determine not; but I suppose it was full of Eyes, and acted. After the *Lion* had in *Man* vanquished Sin, Death and Hell, and assumed the Power, his first Action was to raise the Humanity, &c. and after with or by him executed the rest. The Description repeated, ver. 8. *And they rest not Day and Night, saying, Holy holy, holy, Lord God Almighty.* 9. *And when those Beasts give Glory and Honour and Thanks to him that sat on the Throne.* Ver. 10. *The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying—for thou hast created all Things—* Rev. v. 5.—*The Lion of the Tribe of Juda, the Root of David, has prevail'd.* The Exhibition was changed: The Power and the Administration or Exercise of it was transferr'd. 6. *And I beheld, and lo in the midst of the Throne and of the four*  
*Beasts*

Beasts—stood a Lamb as it had been slain, having seven Horns and seven Eyes, which are the seven Spirits of God—And he came and took the Book out of the Right-hand of him that sat on the Throne, (*Allegor. Moral. super Apocalyps. p. 240.* “John had heard the Lion and saw the Lamb: The Lamb was slain: the Lamb open’d the Book, and the Lion open’d it. At length, the Lamb who was slain (say the Elders) is worthy to receive Strength; not to lose his Meakness, but to receive Strength, that he might continue a Lamb and be a Lion.”) And when he had taken the Book, the four Beasts and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Incense, which are the Prayers of Saints. And they sung a new Song, saying—  
 For thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and hast made us unto our God Kings and Priests, and we shall reign on the Earth (though hast redeemed us has been apply’d to the four Beasts, yet ’tis only to them who were of Kindreds, Tongues and People, which three of the  
 Beasts

*Beasts* were not, so *hast made us* (MS. A. *ἐκ αὐτῶν*) *Kings and Priests*. Yet ideally speaking, the *hieroglyphical* Representations, and the *Priests* had been Residentiaries, Hostages pawn'd to every Tribe, &c. for *Christ's* Performance; and when *Christ* discharged himself, and the other *Aleim*, from the conditional *Execration*, he also redeemed the *hieroglyphical* Pledges, and the *Priests*; paid what their Institutions and they were pawn'd for, and thereby freed them, and proved them to be what they really were, Representatives of a *King* and a *Priest*; besides redeeming the *Priests*, among other Men, from their Sins, &c.) V. 13. which the *Observer* cites, *And every Creature—heard I saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever, and the four Beasts said Amen. 6. 1. And I saw when the Lamb opened one of the Seals, and I heard as it were the Noise of Thunder, (Voice of God) one of the four Beasts, saying, Come and see. 7. 9.—stood before the Throne and before the Lamb —cried— Salvation to our God, which sitteth upon the Throne, and unto the Lamb. 11. And all the Angels stood*  
4 round

*round about the Throne, and the Elders, and the four Beasts, and fell before the Throne (which had the new emblematical Exhibition upon it) on their Faces, and (as predicted) worshipp'd God—15. And he that sitteth on the Throne shall dwell among them. 17. For the Lamb, which is in the midst of the Throne, shall feed them. viii. 3. And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense (which the four Beasts and the Elders had before) that he should offer it with (add it to) the Prayers of all Saints upon the Golden Altar which was before the Throne; and the Smoke of the Incense, with the Prayers of the Saints, ascended up before God, out of the Angel's Hand. Vid. Ps. 141. 2. Jer. 17. 26. Rev. v. 8. & al. cited Glory or Gravity, p. 167. The Use of Reason Recovered, p. 259.*

As the *four Beasts* and *Elders* had preserved the Incense, or Prayers of Believers; so some had preserved the Wrath of God against Unbelievers. *Rev. xv. 7. xvi. 1. For one of the four Beasts gave unto the seven Angels (a sufficient Number of Agents, or &c.) seven golden Vials to in-*

tures, and not Emblems of those who were uncreated (*Man* excepted) and had not a Presence of those they represented in them, what Business had they upon the Throne, with the *Lion* and the *Lamb*, the changed Name, who were in the Midst of the Throne and of them?

If they were Creatures, how comes it that they are described to be full of Eyes, as the High Priest's Garment was, and as the *Cherubim*, *Ezek. x. 12.* were? Never any Creature had this Attribute, but the *Lamb*, in whom this was fulfilled, who both in the Old and New Testament had seven Eyes.

And he [the *Lion*, and the *Man* the *Lamb*] came and took the Book out of the Right-hand of him that sat upon the Throne——The four Beasts and the four and twenty Elders fell down before the *Lamb*. Did he not by opening the Seals, typically exhibit the Manifestation of the Redemption of Man, the bringing to View what lay hid in the Decrees of the *Aleim*? Did not the typical Presence, under the Law in this form, surrender to the real Presence of the *Essence* in *Christ*, the *Lamb* under the Gospel?—Having every one of them Harps and golden Vials, full of Odours, Incense, which are the



*Prayers of Saints*; which was put into the Hands of one Agent, and he offered it for all. According to our *Observer*, these four were *Angels* or *Apostles*, or three of them *Emperors*, and the *Elders* were certainly Men. I doubt, the *Observer* has learned something more of the *Jesuits* than Juggling; perhaps he may want the Prayers of canonized Saints or Absolution, every Month, as his Brother *Toland* had, when he writ as the *Observer* doth. I wish he may make as honest a Confession before his Death as *Toland* did. If we allow him, that any of these could make the Prayers of the Saints acceptable, (or if from modern Writings, we allow them to be Guardian or Tutelar *Angels*) we establish *Papery*. It was the Business of the *Aleim* and typical Priests, to make the Prayers of the Saints fit to be offered to him who could make them be accepted. The Incense, the Actions of *Christ*, which made the Prayers of the Saints acceptable, had filled the Hands of the Priests, and had as a Type been offered before these typical Faces, to make them smell sweet, and was in their Power, and now they were to Surrender, to give it up to him who offered the real Incense.

And all the *Angels* stood round about the Throne, and *about* the *Elders*, and the *four Beasts*. The *Observer's* Tool pretends, for he knows nothing but what the *Apostates* tell him, that the Powers in the Air, which, they say, were created, and *Moses* says were mechanically formed the second Day, were *Angels*, and make the *Cherubim* some of them; and so *Jehovah Aleim Zaboth, Lord God of Angels*.

He finds the Definition of *Jehovah* in the Sermon, *a Being with Powers, or that which cannot but be, and Being must have all active Perfections*. He is reduced to the pitiful Shift of taking one Part of the Definition, and leaving out the rest, to make a stupid Comparison between the Perfections in *Jehovah*, and *Philo's Deus*; and what he calls his two *Powers*, which were personal, and as hath been proved, must be *powerful Ones*, though there were four in each of the *Cherubim*, or in each *Cherub*. If he will allow them to be *a Species of Intelligent Beings* out of this System, and that the *Apostle St. John* is here speaking of them, (though he knows not whether they were or no; as you may see *Hebrew Writings perfect*, p. 450, 451.) how could

could all of them be round about the Throne, and four of them upon the Throne? If they were *Evangelists* or *Elders*, how could twenty-four be about the Throne, and four of them upon the Throne? If three of them were *Emperors* or *Kings*, what had they to do, or the *Evangelists*, or *Angels*, with that Person of the *Essence*, which was in *Man*, and the *Man* called the *Lamb* upon the Throne; or how came any of them to be full of Eyes? *Oliver's* Porter never came up to this Degree of Madness; this in poor *Mede*, who could do nothing else but copy from *Rabbies*, was copied Madness. But 'twas in the *Apostates*, a Mark of Despair, and of studied Malice, to all Beings, who have a Possibility of acquiring Happiness. These Figures are constantly called by Believers and Heathens *Aleim*; and so the Significations of them must stand or fall together. If two of the *Aleim* were created *Angels*, how came they there at the Creation before the second Day, before they were created? And if they had been created before, what had they to do with, or what could they do in Creation? Could not those, who were full of Eyes, see better who was in the *Lamb*, which had been slain, and was alive, when they paid

the same Worship to him as they did to *Θεός*, than the Owls the *Observers*?

The different Times, so Scenes, each Vision exhibited, the Difference in Expression of the Objects worshipp'd, why some worshipp'd at one Time, and not the others, &c. Of the comparative Degrees of Worship, some of those exhibited, paid; The different Declarations the several Parties exhibited made, what those several Differences signified, are to be proved from other Parts; some of them now writ, but not publish'd, which I shall not meddle with, lest the *Observers* serve me as they did Mr. *Catcott*, about the Titles of *Christ* with the *Jods* in them.

He, p. 28. says the Sermon says, *Philo was the first Perverter, by his Allegories, of the Hebrew Scriptures, and was the common Parent of all Heresy*. He says no; *Philo* has said, there were some before him who dealt in Allegories, &c. If he had not said so, he had stood the first upon Record. Where is his Evidence? Well, the Books either never were, or are lost; Allegories were in Use: Well, does he shew that any of them perverted the *Scriptures*? No. If he was not the first Practiser, he was the first Publisher; see *Glory or Gravity*, p. 97. He endeavours to prove  
by

by *Philo*, that there were some of their Religion before *Philo*. He shews from the New Testament, that the *Sadduces* were before ; and, as another Piece of his Wit, that they denied that the *Cherubim* were either *Angels* or *Spirits*, (none ever thought they were either) What they denied, I suppose, he has seen in the *Religion of Satan*, p. 52, 53, &c. If *Philo* had not convey'd what he has done, notwithstanding the few Hints in the *New Testament*, his Children, nay even the *Masorites*, would often have been at a Loss to have found Evasions to the *Text*.

He, p. 29. wanted an Opportunity to shew, that *Philo* had the same Sentiments of the *Trinity*, as he has, *Excellent Notions of the Trinity, of the Logos* ; so the *Heathen Plato* ; and that *antient Heresies* were either concerning the *Trinity in general, or one Person in particular*. He has declared what he would have made Heresy ; but we will take no such Evidence. I suppose, 'tis one of the Proofs of the Ill-nature of our Friend, that, after the vast Labours of Dr. *Mangey*, the charitable Disposition of his Subscribers, to whose Judgment, I suppose, the *Observer* submits, that he will

will not allow *Philo* to be an Orthodox *Christian*.

21. The Sermon says כרת *Carath* has never any other Signification but to *cut*, or to *cut off*. The *Observer* says, this may be allowed, when 'tis not joined with the Word ברית or *Covenant*, but not then. This is a mighty Concession : we have allow'd, that when the true Construction interfered not between *Apostates* and *Christians*, they were used ; and when they proved the chief Points in *Christianity*, they were altered. He makes the *Covenant* eternal, when he says, there was but one. So *Man* could not then be a Party. We say the *Covenant* was before the Creation, and between the *Rubbim*, so *Aleim* ; and the chief Affair between the *Aleim* and *Men*, was to exhibit the *Covenant*, and cut off the *Purifier*. What Reasons for altering these Words ? The *Observer* says, in *Latin*, the Verb *ferio*, &c. which had been explained by the Author of *A Letter to a Bishop concerning some important Discoveries in Philosophy and Theology*. ברית is from בר or ברר to purify. The *Observer* says our *Lexicons* all derive it otherwise ; but tells us not from what ; then brings his *Catsfoot*, to prove, by the  
Points

*Points* of the *Apostates*, or other *Languages*, that he has a strong Inclination to make it a *Participle passive* purified. It is indeed the merriest Jest of all, that he, who talks of finding Faults in Constructions, pretends not to know, that a *Hebrew* Word conveys the Idea in the Action, Person, or Thing, and so is applied to each Action, Person, or Thing, that has the same Idea. And that though a *Participle* be sometimes used for a Name, when *Passive* 'tis always distinguished by a *Vau* in the third Order; and, that in despite of Pointing, this Word is applied, *Psal. ii. 12.* to *בָּרַךְ* the *Pure One*, that joint Person, who was to be *Jehovah* and *Adam*, with a Precept to pay him that Adoration, which, in *Hebrew* and *Greek*, was paid by the Word *Kiss*, and is apply'd to *Soap*; neither of which was purified, but each a *Purifier*: and yet for all his Jest, *Soap* was not cut off, nor was it *Christ*. If this Word had belonged to one of *Philo's* Powerful Ones, or to one of *Clarke's* two Creatures, it must have been purified. P. 33. He congratulates the Discoverer of the other Titles of the *Redeemer* with the *Jod*, inserted in the third Place, calls it an ingenious Observation (a high Complement to one of his *Madmen*.) But though some of them be Epithets,

thets, with which *Jehovah* is joined, as cited in the *Use of Reason Recovered*, p. 32. *Jehovah* צדיק — חסיד and others elsewhere; as p. 106. משיו his *Grammarians* and he are for having them all suit a Creature *passive*, and not *active*; and though besides ברית in said *Use of Reason recovered*, p. 135. the *Participle passive* ברור is cited, and is frequently used *singular, plural, &c.* The Word ברית is treated of at large in *some Thoughts concerning Religion, &c.*

Citing and allowing such a *Text*, admits, nay positively proves every thing in the *Sermon*. He admits, that Mankind was, by some prior Action, and by the Sentence of some superior Beings, accursed; and that whoever *Christ* was, he was accursed in their stead, to take the Curse off them. So he allows *Religion* arose, and Man was saved, from *Christ's* being cursed: And he must admit, because 'tis fully proved, that one Man could not redeem another; and he admits, that taking this Curse off Men purified them, made them innocent, clean, &c. This proves, and he must admit, that ברית and all the Titles of *Christ*, with the *Jod* in the *third Order*, are truly construed; and as a Person of *Jehovah* is added to many  
of



of them, that proves, and he must admit, that that Person of *Jehovah*, who was in the Man *Christ*, was the principal Agent, and was as is proved, and he must admit, *חלל* *execrated*; and as it is proved, that this was by Determination of the *Aleim*, before the World began, this shews how they came by their *Name*, and all this Scene exhibited in the *Cherubim*, &c. and *typically* performed by Men, before their Faces, from *Aaron* till *Christ* finished it. He must admit them, and all the *Types*, &c. as construed.

He, p. 25. pretends, he cannot imagine what is in Dispute, what Cause Mr. *Catcott* was maintaining. *If this—If that.* He has once said something near Truth; —*If others are as ignorant as myself, I am sure, that he can have none at all.* The *Sermon* tells him plainly what was the Cause, and what had determined it. The Issue was, whether *Christians*, or the *Apostate Jews* and their Followers, were in the right. The *Texts*, in the *Sermon*, convict the *Apostate Jews* of the highest Crimes Men can commit; *Christ* has given Judgment, and executed one Part of the Punishment upon the *Apostate Jews*. The *Observers* deny not the Facts, knew their Excuses which they would offer in Evidence, had been rejected

jected by *Christ* and *Christians*, but desire that you would not think them the Children of Hell, whom *Christ* calls so ; but believe the *Observers*, that they are mad, who are not as they are ; and take their bare Opinion, that the *Prosecutors* are mad ; and that the Evidence in the *Texts*, are not to be read nor understood, but as they, and such as they, who are convict and sentenced, please. They had better say, they have excepted against the Evidence of the Writings of the *Aleim*, because they are Enemies to the *Apostates*, for denying them, and setting up an imaginary *Deus* ; and only produce the Evidence of the Writers of the *Apostates* and of *Mahomet's Scribes*, for he could not write : If they could say, they were of better Authority, or but indifferent ; for without their being both, they cannot be produced. The *Apostate Jews* expect for themselves, or their Issue, a temporal Dominion over all this World ; and further, that their *Messiah* will give them the next. The *Mahometans* have almost half this World, and expect their Prophet will give them the next. Our *Apostates* expect nothing here, or hereafter, but what they can lay their Hands upon. Their Word *God*, signifies Good ; their *God* is what they

they suppose their Good. Their King is any Instrument which will give them that temporal Good. Their *Religion* is a Farce; and future Expectation, without punning upon the Phrase in *Scripture*, never entered into their Hearts. These Gentlemen, as things go, are modest, because they think the Execution is at a Distance; some make game of these things when they are going to the Gallows, and others, when they are going to the D——

He seems to make those who blaspheme, &c. only fit for *Bedlam*. When there were several joint *Emperors* at *Rome*, or *al.* would it not have been Treason to have denied any one of them? Would it not have been Death among the antient *Heathens*, who worshipped the *Names*, to have denied the Being and Power of *Light*, and of the *Spirit*? Would not any one think, that I had put an impossible Case, if Sir *I. Newton* and the —— *Society*, had not denied the Existence of the Substance of *Light*, and made it only a Property of *Fire*? And those alive now will scarce believe their Senses, and own the Existence of the *Spirit*, and scarce yet will own the Power of either of them. Are two of the *Aleim* extinct, or do *Men* prefer themselves to them? 1 *Sam.* ii. 25. If  
one

one Man ~~set~~ against another, the Judge shall judge him: But if a Man sin against Jehovah, who shall intreat for him? Notwithstanding they hearkened not—because Jehovah would slay them. Is there not a Place typically called Newgate, and another called Tyburn, for those who set up Pretenders, who clip off the King's Names or Titles in his *Superscriptions*, or deface his Image on his *Coin*? And as the Subjects have no other Security for Lives or Estates, but by Evidence of *Records*; and as there can be no other Way of preserving those *Records*, but by rewarding those who keep them, and punishing those who attempt to alter or invalidate them; why should not such come in for a Share?

This is the Fruit of tolerating the *Apostate Jews* among *Christians*, granting them Liberty of Conscience. This is their *Moderation*, when their Imaginations are exposed, and their Progress in Danger of being totally stopped. The *Roman Catholics*, with the severest Laws, cannot prevent their Infections; was Indulgence the Way to do it?

They own, *Preface*, p. 4. they have been enquiring after Mr. H— Character; and yet they will not own they have seen, and p. 35. declare they will not look into,  
his

his Works, because that would have obliged them to have done many things they cannot do, or to have let somebody else have made *Observations*. If they pronounce that Author mad in Print, by Hearsay, I fear they are acquainted with the Practices of the *Waltham Blacks*, shoot those in the Dark, who defend their Masters Property.

But what Disgrace is it to be in the Opinion of an *Atheist*, mad? When *Festus*, though in a high Station, had never heard of these things, heard St. *Paul* speak of them; he judged that divine Orator to talk like Men in *Bedlam*, to be mad: But St. *Paul* soon made him tremble, and adjourn the Cause. Indeed St. *Paul* allows, a parallel Case would naturally produce that Effect, 1 Cor. xiv. 23.—*And all speak with Tongues, and there come in those that are unlearned, or Unbelievers, will they not say, Ye are mad?*

Nothing is below our *Drill*; who ever supposed a Man could sufficiently clear any one Article in the Compass of a *Sermon*, much less many? There is as much printed for this Cause, as will take in those who are willing. The Authors pretend not to work Miracles, take off the Curse, convert *Apostate Jews*, much less to re-

convert their *Disciples*. We have some Hopes of *Mahometans*, because they were brought in by Force. P. 34. 'Tis no News to tell us, that most of our Books will be useless; our Friend has told us that long ago, in his *Introduction to M. sine P.* p. 24.

P. 31.—*Though it is mentioned to prove a true Doctrine, yet it doth only serve to give the Enemy thereof a greater Advantage, as if we wanted better Arguments to support it*—Suppose *Lucifer*, when he had seduced those, who after followed him, to set up for themselves, should have transformed himself into an *Angel of Light*, and had been insinuating something of their own Power among those who stood, and called those who fell, Enemies, and some of those, who stood, should have asserted some Manifestations of the Power of the *Aleim* over them, would he not have said as above? *Though, &c.*—So p. 39. he cites St. *Paul's* Advice to Believers, *Phil. ii. 1, 3.* —*Let each esteem other better than themselves.* Are Believers, to do this to professed *Apostates*?

The *Observers* have not seen this, do not understand that; whether they act a Farce, and pretend they cannot see, or  
the

the Curse is upon them, and they really do not see; as others can see, I shall not spend any Time to cure one of either sort. How should they expect to see any of these things in *Classicks*, in *Rabbinical* Books, or in their own Heads. Education has been asserted to be the only Cause of *Religion*, of *Superstition*, &c. Why may it not be asserted in Men thus educated, to be the Cause of *Atheism*? They should have seen and understood almost every thing, that pretend to be Judges about these things, and bully others for making Mistakes. These things are but lately discovered, and they are so terrible to them, that far from reading and considering them, they are in Agonies at the Sight of them, and can scarce have Patience to look at them. Would any have objected against a *Layman's* meddling with the *Scriptures*, because he had not Time? who, perhaps, has spent more Time that Way than any *Clergyman* alive has done (though Time is not always the Measure of acquiring Knowledge, much less of recovering the Systems of Knowledge, which were lost many Ages ago) and dissuade others from minding him; when but t'other Day, they would have made Sir *I. N.* who had spent all his Time about Bubbles and

Cobwebs, and only handed out a few Scraps from *Clarke*, who could neither of them read, a faithful Interpreter of the *Scriptures*.

Does any General of an Army challenge, and persuade an Officer in the Enemies Army, to leave his Fellow Soldiers and *Artillery*, and fight them single Hand, and call him mad if he do not? Would any honest Man have fallen foul upon a few naked Words, when they knew there was much writ about them, till they had seen whether the things were proved? Would any have brought in their Forgeries, till they had removed what had been said against them; or quoted *Arabick*, when they must know it had been contested and yielded?

Besides their Treatment of Mr. *Catcott*, they treat the *Corporation of Bristol*, his Hearers, and all his *Christian* Readers, not only as ignorant, but as Ideots, as if they could not understand a Sentence concerning the first Points in *Christianity*; and, as if the *Observer* could juggle Mankind out of their Senses, asserts, that the Foundations of *Christianity* are things not to be understood, talking about them will make Men *Enthusiasts* and *Atheists*, when they themselves are such, and have made  
others



others such. For if there be no such single Person as they imagine, their Imaginations do not prevent, but make them *Atheists*, without *Aleim*.

You exclaim against the *Pope* for ordering Penance to be inflicted upon Offenders, for excommunicating those he calls *Hereticks*; and yet you, *Imaginers*, do the same every Day. If a Man be a real *Jew*, a *Confessor*, you turn him out of your Synagogues; if he holds any thing, that the real *Jews* have given him, you make it as uneasy to him as you possibly can; and suffer him not to acquire any thing you can hinder him of; and, if it were in your Power, you would deprive him of his eternal Inheritance.

If Mr. *Catcott* had, or I should explain every *Hebrew* Word, in every Variation. through the whole *Root*, in the strictest Expressions the *English* can afford, they would treat those *English* Words, or Expressions, as they have done the *Hebrew*, which they have compared with, nay derived and construed from that Jumble of Forgeries, they call *Arabick*, put the divine Writings upon the Level, nay below any *Risraf*.: Compare the *English* with the *Dutch*, or, &c. insert, transpose, suppose, &c. make Work for their

Lives and mine; such as have followed them, have made them what they are. I'll trust the Understanding of my unbiassed Readers, and leave it to them to judge of the Authors and their Works. I have shewed the Readers of the *Observations*, who read mine, how to understand them, and judge of the Authors.

If any one of my Readers stick at any thing I have given in short, I have referred them to Books where they may find it explained. Those Books are now perhaps in as many Hands as *Bythner's Grammar* is; and those who have read them will soon set the Unlearned right. p. 34, 38. When the *Church*, or the *Divines*, by admitting the Traditions and Opinions of interested Men, were not sound, but corrupted, How came Mr. *Wyclif*, whose Family's Seat is near Mr. *Hutchinson's* Home, to be wiser than others, and reject *Popery*? Did he allow pretended Traditions from the *Jews*, from St. *Peter*, from the *Church*; Expressions in their *Liturgies*, human Rules, or even their Laws? Did he regard what those skilled in the *Languages* of the *Apostates*, which you call the *Oriental Languages*; what the *Chiefs* of the *Romish Church*, what their *Commentators*; or if they had had such *Jesuits*

as

as we have now, had said, or their calling him Names, or even their Curses? Did not he make all their *Books be burnt*? What then? Mr. *H*—— guessed at such a Turn seven Years ago in the *Introduction to M— sine Prin.* p. 24. Did not *Wyclif's* Doctrine force even *Kings* and *Queens* to come in, to reform; and have not those who offered to look back been expelled?

The *Greek*, as well as the *Hebrew*, a few Years after the Publication of the *New Testament*, was lost. Indeed, there are many Writings in that *Tongue*, and some about the Subjects in the *New Testament* remain, and none but the *Text* in the *Hebrew*; but they all lay uncultivated till lately. If the *Popes* had made as many Alterations in the Constructions of the *New Testament*, by pretended Traditions, *Pointing*, or any other Method, without defacing the *Text*, to serve their Turns, as the *Apostates* have done in the *Old*, would any have stuck at exposing them and rectifying the Faults?

Why might not a *Layman* do either of these? And why do they assert, p. 37. that it is not as lawful to hint at, or name the Works of a *Christian*, in a Sermon, to prove *Christianity*, as 'tis for a *Moralist*

*list* to cite all the *Infidels* preserved, who, for want of *Religion*, made that a *Succedaneum*? Who ordained the *Rabbies* and *Mahomet* : Were not they *Laymen* ? And do not you cite them to prove your *Religion* ?

They, at p. 38. direct how, and what the *Clergy* shall preach. If ever Man preach upon *Hebrew* Words, which will accord to their Rules, agree with the *Apostate Jews*, with *Arabick*, &c. so that there can be no Exceptions, it must be about such things as the *Apostates* supposed did not oppose their *Religion*. What *Texts*, Words, or Constructions, can be without Exceptions, as long as there is a Word like any of them in any of the *Mahometan Countries* ; and the *Apostates* have the Translation of them, and the *Observers* the Application of them ? No Evidence, Usage, nor Rules from the *Text*, will hold against their Religion, if you will let them be Judges.

If the——be *Atheists*, and all their *Sophistry*, *Railing*, and calling Names, be used to deter *Clergymen* from examining the *Scriptures*, then my Labour is not lost in exposing them and it \*.

Who

\* The Reader will please to recollect that the *Observations*

Who are now to be Judges in this Affair; and from whence, and upon what are they to give Judgment? Those who will not read Mr. *H*——— Works, but only read a few Scraps of a very few Accounts of things, upon which he has writ? Does any one try a Cause with Scraps of their Evidence? An Attorney may make a *Brief*, a Reference to the Evidence, but the Whole, and the Arguments of the *Council*, for every Part of it, are to be heard.

Plague me, and the World, no more with *Arabick* and *Pointing*; if you do, I shall treat you in another Manner; nor with insignificant ambiguous Words; but say, I believe, and can prove, from the *Hebrew Text*, that the *Essence* in *Christ*, and the *Holy Ghost*, were not *Coeval* and *Coequal* in Power with the *Father*, or that there is but——Person, that has all Power, and that the others——are Creatures, or, &c. Who, by Name, has proved it, in what

*tions* on which these *Remarks* are wrote, were so extremely low and abusive, that if there had not been *Reason* to suppose *some higher Hand* than his who handed them to the Press, concerned in them, the proper Answerer would have been one of your *Bilingsgate* Orators: But the supposed Author it is pretty well known was ashamed of them, and the Cause he wrote in, afterwards.

what Books, and Pages, and by what *Texts*? If you stick at that; what Distinction you make in the Persons other than *æconomical*, and produce your *Texts*.

Advice to study the *Oriental Languages* may be right, if rightly used, to discover the Villanies and Evasions of their Authors, and to detect and avoid them. So it may be to read the Books of the *Papists*, nay even of the *Moralists*, if one had a long Lease of one's Time, and were not answerable for mispending it, or could find no better Employment.

If the Sense of the Words in the *Alcoran*, which the *Mahometan Priests* have preserved, be to determine the Sense of the Words in the *Bible*, let the *Mahometan Priests* have the *Living*s, and let them teach us.

If *Bythner's* first Rule for the *Hebrew* be allowed, the *Language* is at the Will of every Villain. If it takes in *Arabick*, it may as well take in all the *Languages* in the World; and no Word in any *Language* signifies any thing; and we must look back to the first Method, to *Hieroglyphicks* and Tradition, and from thence to the *Pope*, and then to the ———

You attribute it to your Conduct, that your Party is numerous and strong, and  
has

has lately increased. I must not allow you too much : I must do Justice. Your Scheme came first from the *Devil*, and is the Darling of those, who, through Pride, aim at being reputed to be what they are not, and cannot be; and is adapted for, and will be always a Bait, which will catch Men, who have neither Resolution to acquire, nor Submission to be taught from those who have acquired; who know not, and will not take Information from *Revelation*, what they are, and in what State they are, and consider not, that their Imaginations, or the Approbation of others, are not to be the Rule by which those *Persons*, who have infinite Wisdom, and infinite Power, are to judge of the Behaviour of every one to them here, and thence to determine their Fate to all Eternity. And as Pride, which keeps them in Ignorance, is natural to those, who are rich, or in high Stations, or only suppose themselves learned or wise, are so in other Knowledge, which has no Relation to this, in Science falsely so called; and those who have nothing either without or within; follow Power, Pomp, Shew, Numbers, &c. it gives them such scornful, brutish, headstrong Tempers, that 'tis impossible to cure the one, till they will submit

submit to have the other cured. We hope that this Light, which the *Observer* in his *Preface*, says he expected soon should, never will go out ; but that it will, among Men of common Sense, prevail against the present Scheme. The implanted Desire of acquiring Knowledge in perfect Man, and the Pretence of the Devil's shewing them how to come at it, was the Devil's Bait, which seduced him : So as it is shewed that we are possess'd of that Treasure, and can convey all Knowledge, that is necessary for fallen Man, we hope it will be a Bait to retrieve such of fallen Men, as are capable, and willing to look into it. The *Observers* Drol, by their Advertisement, in the *Craftsman*, *October 2, 1736*, for the sake of a Sneer, has made one just *Observation* ; and also owned this, in owning, That as soon as any have tasted what Mr. *H——* has offered, their Palates nauseate such filthy Stuff as the *Masora*, &c.

As the original Sin of *Adam* was effectual to Death, &c. to all his Posterity ; so the Crime of *Ham*, who ridiculed him, who had been the Instrument to preserve the Races of Men, fell upon all his Posterity ; and they are Slaves to Servants to this Day. So the Crime of *Nimrod*, and his, and their Posterity, who adhered to



him, was upon all their Posterity. So the *Apostate Jews* and *Mahometans*, who followed them, are still Slaves; and those, who have followed you, if they do not take this Opportunity, are like to be Slaves during this World.

I hope this will be a Warning for others, to deter them from attacking an advanced Party, when they know not what is in the Rear. You see what you have got by bullying about Things you know nothing of. Did you intend to have it proved, (to pass over other Things) that he who was אלוה, was to come in our Flesh; that *Christ* was not to meddle with the Constructions of the *Hebrew*; that *He*, who was to sit upon the Throne, and the Lamb slain, was to have all Power, and all Honour, &c. paid to them, for redeeming Men; and so to set all your Succedaneums aside? How silly will the *Old Women* look, when they see these Things, and others which will be added, as *Deut.* iv. 7. אלהים קדבים &c.

I return my Thanks to these Gentlemen for exposing their Cause, and their Evidence, and their Conduct, and bringing the Cause to an Issue, and forcing the Learned to give Judgment, that none need be under any Apprehension of what they

they can do ; but may safely prosecute ~~the~~ Study of the *Scriptures*, and make themselves wise unto Salvation.

I thank them for all their Quotations, all their Comparisons, all their Applications, all their Sneers, they always fall upon the Party, who is in the wrong ; and he who conquers generally had them to find, when he had done his Work. As my Studies are not turned that way, if they had not provided me, I should have been at a loss.

- These must be some poor *Owls*, who will not see the Light, who cannot see the Difference between Things present, and at a distance, but judge the nearest the greatest ; who have got good *Living*s, and expect, if this go on, there will be some Enquiry into Qualifications and Actions, so make all the Noise they can to prevent it ; tho' they judge no better in that, than in the rest ; for 'tis the most infallible Method to hasten it.

Those who have from Children been taught to understand Things, by given Rules, and never considered when they came of Age, whether those who made the Rules, were Friends or Foes ; or whether those, who taught them, had ever considered, whether they were right or wrong ;

wrong; nor ever took the trouble to examine for themselves, make it a Wonder, how one, who was never willing to take any thing in that manner, but was resolved to see for himself, made a vast Number of Observations and Collections in *natural* Things, thirty Years ago, and has ransacked what is printed, should see Things in another Light, than they have done? 'Tis millions to one, that no one Man should make such an Attempt; and if Millions had seen, as he has seen, and as he sees, 'tis millions to one, whether one of them could have endured the Labour of making Observations in Things and Books, and durst have published an Universal *System*, in opposition to the Notions of all the Men which are past, and preserved, or in Being, in his Time. Of hundreds of millions, there was not above two or three, who durst say, that the *Airs*, the *Names* were not *Aleim*: Of vast Numbers of millions of *Turks*, scarce one durst say, that *Mahomet*, tho' he had given no Evidence of his Mission, was not the *Prophet*. Of vast Numbers of millions of the *Apostate Jews*, since the Dispersion, scarce any one has, for any thing that appears to me, become a real *Christian*. For many *Centuries* scarce one durst